

PERCEPTIONS

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Translator's Note

The problems of translation are known to all. Therefore, I will not discuss them here. The only thing to tell the readers is that I have tried to keep as simple as Maulana Maududi has been known for his original Urdu writings. The readers will themselves judge, how much I could succeed in my endeavor.

I have translated the word *Iman* either as belief or faith whichever the context allowed. The *ayat* of the Qur'an quoted within the running text of the Urdu book have been rendered into English in my own words in the light of the Urdu translation wherever provided by Maulana himself. However, the *ayat* of the Qur'an prominently presented from the running Urdu text with the reference of *surah* and the *ruku'*, their *ayah* numbers have been traced back and the English version copied from "The Holy Qur'an: English Translation of the Meanings and Commentary" published by the Custodian of the Two Holy Mosques, King Fahd Ibn Abdul Aziz Al-Saud, K.S.A.

Dr. Mohd. Riaz Kirmani

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, Most Beneficent, All Merciful

FOREWORD

This collection consists of those short essays which I wrote, at different occasions, on the problems which emerged as a result of the conflict between Islam and western culture. These essays deal with the extra Islamic influences on Muslims, criticism on their shortcomings and refinement of truths intermixed with misunderstandings. The utmost requirement for the solution of the problems of knowledge and action which are emerging day by day in the present time is that the people should try to see them in proper light and that their sight should not be coloured. That is why the academic department of **Idara Darul Islam** is presenting this collection on top priority basis so that it may help clarifying opinions.

This collection does not form the shape of a continuous and consistent book. Rather each discourse is separate and complete in itself. However, a purposeful connection is quite obvious in them, and it is for this connectivity that they have been collected together.

ABUL A'LA MAUDUDI
8, Rabi'al-thani 1358 H. (7 June, 1939)

OUR MENTAL SLAVERY AND ITS CAUSES

Governance, command, conquest and dominance are of two types. One is the mental and moral dominance, and the other, the political and material authority. First type of dominance is that a nation becomes so advance in her intellectual powers that the other nations come to believe in her thoughts. Only her opinions, beliefs and theories overshadow the minds. Mentalities start molding according to her; only her culture is supposed the culture; only her knowledge is considered as knowledge; her investigations alone are named as investigations; and every such thing is accepted as absurd which she has declared so. The other type of conquest is that a nation becomes materially so powerful that the other nations do not remain capable of keeping their liberty. She captures the resources of the other nations, fully or partly, and interferes in their matters of governance. As compared to this, the subjugation is also of two types - intellectual and political. The qualities of both the types are just the opposite of those described in connection with dominance.

Both of these types of conquest i.e. mental and political are different in the sense that political conquest may not be necessarily present where there is mental dominance. Similarly mental domination is not always

associated with the political domination. However, the law of nature is that a nation which makes use of intellect and steps forward on the way of research and investigation, she grows in mental as well as material powers. In contrast to this a nation which gives up competing on the level of thoughts and plans is also caught in material fall together with mental stagnation. Moreover, since the conquest is the result of power and subjugation ensues from weakness, the materially and mentally miserable and weak nations become more prepared for slavery and subjugation as their misery and weakness goes on increasing. Finally, the powerful nations - in mind and matter - command over both of their mind and body.

Muslims of this period are suffering from the same dual slavery. At some places both types encompass them while at other places the political slavery is less and mental slavery is more. Unfortunately, no Muslim dwelling, in present scenario, is found to be completely free in true sense by mind and politics. If they are politically independent and fortified at some places, they are not free from the yoke of mental slavery. Their schools, offices, markets, society; their houses even their bodies are the witness to the fact that they are commanded by the western culture, its thoughts, sciences and arts. They think with the brain of the west, they see with the eyes of the west follow their foot-steps. They understand it or not, but their mind is overwhelmed by the idea that the true is that which the west considers true and the absurd is one that is declared absurd by the

occident. For them the standard to judge reality, truth, culture, moral, humanity, decency and everything comes from the west. They judge all, their religion and belief, ideas and opinions, culture and decency, moral and discipline, on the scale of the west. Whatever seems proper to this scale, they consider it to be proper and feel satisfied. They boast that this thing of ours is according to their standard, and consciously or unconsciously, consider wrong everything not according to the western measure. Someone rejects it outright, while others feel suffocation and try to fit it according the standard by any means.

When our independent nations have fallen to this level, what to ask about the mental slavery of those Muslim communities who have been under colonial governments? What is the basic cause of this slavery? The elaborate answer requires the size of a book. However, it can be briefly discussed in few words as follows.

Mental dominance and supremacy is in fact based on the intellectual effort and scientific (*Ilmi*) research. The people who step ahead on this track become the leaders of nations, and their thoughts become overwhelmingly current. Contrary to it, the people who lag behind have to imitate and follow; their beliefs have no power to rule the minds. Flood of the powerful thoughts and beliefs of exerting and researching nation makes them flow to and fro because they are not strong enough to stand on their own position. As long as Muslims continued to move forward on the way to research and effort, all the world

nations continued to follow and imitate them. Islamic thoughts remained dominant on the minds of entire mankind. Standard of beauty and ugliness, virtue and vice, right and wrong as provided by Islam became, consciously or unconsciously, the standard of the entire world and the world, advertently or inadvertently, continued molding its thoughts and actions according to its model. As soon as Muslims gave up producing thinkers and researchers, when they left viewing and discovering, became lethargic towards knowledge and thinking efforts, they in fact resigned from guiding the world. Western nations on the other hand came forward, started using the power of mind and thought, discovered the secrets of the world and searched the nature's hidden treasures of power; the result was necessarily the same as could be expected. Western nations became the leaders and Muslims had to bow before their authority just as once the world had to bow before the authority of the Muslims.

Muslims continued sleeping in comfort on the bed laid by their elders and the western nations kept busy in their work. Then, all of a sudden, the stormy waves of western power raised high and overwhelmed the face of the earth within a century. Those lost in sleep, when stood squeezing the eyes, saw that the Christian west is equipped with pen and sword and ruling over the world on the strength of both. Though a small group tried to resist but, having neither the power of pen nor that of the sword, had to retreat. A large group of the Millat followed the rule that has always been the habit of weak

people. Whatever opinions, theories and laws were introduced by the west with the force of sword, strength of ratiocination, support of knowledgeable evidence, and attraction of beauty and glamour, the comfortable brains and overawed minds gave them the status of belief (*Iman*). Old religious beliefs, moral principles and cultural laws which were still present in the name of tradition, swayed on the face of new and strong wave, and a view settled in minds and hearts that whatever comes from the west is right and the same is the standard of being correct.

Some of the nations which had to encounter the western culture were having no culture of their own. Others were having their own culture but not as strong as to keep their identity in front of any other culture. Still others were having a culture not much different from the incoming one. All such nations could easily colour themselves according to the west. But the case of the Muslims is quite different. They have a permanent and complete culture. Their culture has its own system which encompasses all the departments of life in thought and action. Fundamental principles of western civilization totally contrast this culture. That is why both of them are dashing one another, and the encounter is drastically influencing every aspect of Muslims' life, either belief or action.

Western civilization has grown in a fold of philosophy and science that leads to faithlessness, secularism and materialism. It is fighting with religion from the date it began. In more appropriate words it was

the battle of intellect with religion that gave birth to this civilization. Although the study of the signs of world, investigation of their secrets, discovering their general principles, thinking on their phenomena and arranging them for a better inference by using analogical tools and proofs, none of them is against religion. But unfortunately in the period of renaissance, when the new movement of knowledge began it had to face opposition from those clergymen who had organized their religious beliefs on the grounds of the Greek philosophy and considered that a little change in those grounds will cause the building of the whole religion raze to the ground. Influenced by this unrealistic opinion they used power against the movement. Inquisitions were established through which the followers of the movement were inflicted by wild and horrible punishments. But in fact the movement was a consequence of true awakening. Therefore, it grew and strengthened with hardship. Finally, the tempest of the freedom of thought just finished the religious power.

The fight was between the proponents of the freedom of thought and the religious leaders. But as the religious leaders were fighting against the free thinkers in the name of religion, soon it took the shape of the battle between Christianity and freedom of thought. Later on the religion as such was considered the opponent of the movement. Scientific method was meant to oppose the religious way of thinking. One who thinks on the world scientifically had to follow the track other than the religious view point. Religious view point about the

world is fundamentally that a supernatural power should be considered the cause of all the events and phenomena of the physical world. Since the proponents of this view point were the enemies of the newly emerged knowledge movement, the leaders of the movement considered necessary to solve the puzzles of the world without taking into consideration the idea of any God or supernatural entity and declared every such method unscientific in which the problems were viewed in the light of the supposed presence of God. Thus the scientists and the philosophers of the new era developed a bias against God, spirit or spirituality and the supernatural, which was not the result of ratiocination and argument. It was but totally a consequence of sentimental excitement. They did not care for God because His non existence and non necessity was proven by evidences. They were displeased by Him because He was worshipped by their enemies and the enemies of their movement. Whatever their intellectual thoughts and knowledge activity could produce during later five centuries was just based on this irrational passion.

When the western philosophy and science began their journey, their direction was just opposite to God worshipping. However, as they were surrounded by religious environment, they continued to endure God worship in the beginning. But as they stepped ahead in their journey, the naturalism took over the worship of God, so far so that the idea of God and every metaphysical entity vanished. They reached to the extent that nothing remained real for them except matter and

motion. Science became synonymous to naturalism and the scientists and philosophers stood firm on the theory that immeasurable things cannot be true.

The history of western science and philosophy is witness to our claim. Descartes (d. 1650 A.C) who is considered the father of western philosophy, while strongly believed in the existence of God and accepted the presence of matter and soul as separate entities, began to explain physical world purely on mechanical basis and laid the ground of a methodology which later became materialism from top to bottom. Hobbes (1679 A.C) took one more step ahead and openly negated the supernatural, and claimed everything of the world system explainable mechanically. He does not believe in any spirit, soul or intellect controlling the material world. But he accepts God also only because believing in the ultimate cause is a rational requirement. In the same period Spinoza (d. 1677 A.C) who was the greatest proponent of rationalism in seventeenth century, diminished the distinction between matter, soul and God; he made God and the world a collectivity and rejected the absolute authority of God in this collectivity. Leibnitz (d. 1716 A.C.) and Locke (d. 1704 A.C.) believed in God but both were tilted towards naturalism.

This was the philosophy of seventeenth century in which the belief in God and naturalism were working together. Similarly science also did not turn completely towards unbelief. Copernicus, Kepler, Galileo, Newton and other scientists were not the unbelievers. But leaving aside the belief in God, they were in search of those

forces which are running this world and wanted to know those laws which this system is following. Keeping God aside from the sight was in fact the seed of materialism and naturalism which grew on the tree of the freedom of thought, but the scientists of the seventeenth century were not aware of it. They could not draw a line of demarcation between naturalism and the belief in God, and considered that both can run together.

The truth became quite prominent in eighteenth century that a methodology engaged in the investigation of the system of world without the concept of God will obviously lead necessarily to materialism, non religiousness and unbelief. John Tolland, David Hartley, Joseph Priestly, Voltaire, La Maitre, Holback, Cabañas, Denis Diderot, Montesquieu, Rousseau and many other free thinkers either publicly rejected the existence of God or they accepted Him as no more than a constitutional monarch, who after providing initial motion to the universe is now sitting idle; now He has no part to play in its running. These people were not ready to accept the existence of anything outside the domain of matter and motion; the reality for them was only in those things which can be observed and experienced. Hume strongly supported this thinking with the help of his empiricism and skepticism, and stressed upon making experience the standard for testing the accuracy of even rational things. Berkeley strongly confronted with this growing current of materialism but could not succeed. Hegel tried to develop idealism to compete materialism but fine and delicate idea could not find adoration in front of solid

matter. Kant suggested the middle way and said that, the existence of God, eternity of soul and freedom of intention are not among those entities which our knowledge could encompass. These entities cannot be justified rationally but we can believe them. Practical wisdom requires that these should be believed. This was the last but inefficient attempt to bring faith and naturalism together. It was because once the astray reason considered God as the creation of whim or at the most a suspended entity without authority, it was totally irrational to accept and fear Him, and gain his pleasure, simply for safe guarding moral.

Materialism reached its peak in nineteenth century. Vogt, Buchner, Szell, Comte and other scientists and philosophers rejected the existence of everything other than matter and its attributes. Mill stressed upon experimentalism in philosophy and utilitarianism in the domain of moral. Spencer introduced the concept of philosophical evolutionism and strongly presented the theory of self existence of the universe and appearance of life by its own self. The investigations of biology, physiology, geology and zoology; growth of practical science and abundance of material resources strongly set the idea in minds that the world has come into existence by its own; none has created it. It is working by itself according to certain laws. No one is running it. It has been growing and developing stage by stage without the intermittence of any metaphysical entity. Lifeless matter does not receive life from any authority, but when it evolves in its system it comes to life. Growth, intentional

motion, sense perception, consciousness, thought; all of them are the attributes of this evolved matter. Animals and human beings are all machines that follow physical laws. Different activities of these machines accord to the arrangement of their parts; there is no role of any will or intention. Death is nothing but the disorganization of their system and the loss of their energy which is synonymous to destruction. Once the machine is broken and scattered into pieces, its attributes also finish; no chance of resurrection and coming to life again.

Darwin's theory of evolution participated most effectively in systematizing materialism and naturalism, and providing it a firm basis. His book 'Origin of Species' published first in 1889 A.C. is supposed to bring revolution in the domain of science. He used a method of argument which was supposed to be the most perfect argumentation by the scientific minds of nineteenth century, and confirmed the theory that the world order can exist without God. For the events and phenomena of nature nothing is required as cause except the laws of nature itself. From the lowest degree of living order to the highest forms of life, the evolution of things is the consequence of step wise activity of nature devoid of the virtue of intellect and wisdom. The creator of man and other animal species is not a wise maker, but the same living machine which once used to crawl on the ground in the form of a worm converted into a conscious speaking man as a consequence of struggle for existence, survival of the fittest and natural selection.

This is the philosophy and science which has given

birth to the western culture. In it there is neither any place for the fear of Knowing and Powerful God nor any importance of prophet hood, revelation or inspiration. Neither there is a concept of life after death nor a fear of accountability. No question of personal responsibility of man. Nay, there is no possibility of any aims and objectives higher than those of mere animals. This is purely a material civilization. Its system as a whole is devoid of God's fear, rightfulness, search for reality and passion for truth, , trust, trustworthiness, virtue, goodness, modesty, piety and purity which are the foundations of the Islamic civilization. Its direction of thought is just opposite to the view point of Islam. Its way is altogether different from the way the Islam has chosen for its followers.. It likes to demolish those foundations which Islam has set forth for the establishment of moral. The structure of Islam cannot stand even for a moment on the foundations this culture has laid for building personal character and social system. Islam and the western culture are like the two boats sailing in opposite directions. Whosoever chooses to take a ride in one will have to leave the other.. And the one who tries to ride on both will obviously break apart.

It is not but unfortunate that the century in which this new civilization with all its materialism, unbelief and this worldliness reached its culmination point, at the same point of time the Islamic countries from Morocco to the Mosque of Aqsa were conquered by the western nations. Muslims were attacked with sword and pen simultaneously. The minds which were over awed and

frightened by the political control of western powers found it difficult to remain protected from the dignity of western science, philosophy and culture. The condition of those Muslim nations was especially severe who came under the direct control of western government. They felt compelled for their worldly affairs to study western sciences. And since this study was not purely for gaining knowledge and, moreover, since awe inspired minds set before the western teachers, the new generations of Muslims strongly accepted the western thoughts and scientific views. Their minds were continuously cast according to the western mold. Western culture penetrated into their minds more and more; they could not develop critical aptitude to differentiate right from the wrong. They could not become capable of thinking freely and firmly and develop their own opinion. The result is before us that the foundations on which Islam stands have become shaky. Mental makeup through which one could think and understand in Islamic terms has corrupted. Islamic basics cannot fit in the set up of minds who think according to the west and its cultural standard. And when the basics cannot fit in the set up, the appearance of doubts in side issues should no more be astonishing.

No doubt that a larger majority of Muslims still believes in the truth of Islam and likes to be a devout Muslim but, influenced by the western thoughts, the minds are deviating more and more. Political domination apart, the scientific and intellectual authority is encompassing the mental atmosphere of the world and it

has changed the angles of vision in such a way that looking with the bent of a Muslim for those who want to look, and thinking by those who want to think in an Islamic way has become quite difficult. This problem will not be solved so long as free and unbiased thinkers will not appear among Muslims. A renaissance is required in the world of Islam. The treasure of old thinkers and researchers will not work in today's world. The world now has gone forward, and it is impossible to turn it back on its heels and take it to a position which it has passed six hundred years before. Only those can lead the world who can guide it forward and not backward. Thus there is only one condition to make Islam again the guide of the world; there should appear among Muslims such thinkers and researchers who demolish the foundations of the western culture by the force of their thoughts and views, research and discoveries; establish the foundations of a new philosophy based on the observations of the phenomena and investigation of truths in the light of the Quran and the methodology provided by it. This philosophy must be the outcome of purely Islamic way of thinking. They should erect a new building of natural science based on the Quran; crush the theories based on unbelief and found the thoughts and research on the belief in God. They should establish the new structure of thoughts and investigations with full strength and power so that it may comprehend the entire world, and true Islamic civilization shine on its horizon.

Whatever has been said up till now may be well understood through an example. Suppose this world is a

train which is being run by the engine of thought and research, and the thinkers and researchers are the drivers. This train always follows the rout which the drivers give to it. Those who are sitting in the train are likely or unlikely bound to travel in its direction. One who does not like to follow its direction cannot do, in the running train, more than that he may turn his own direction back, or towards right or left. But in this way, obviously, he cannot change the direction of journey. There is only one way of doing it i.e. to take and keep control on the engine and change its direction. The people controlling the engine today are against God and not acquainted with Islamic knowledge and thoughts. Therefore, the train with its passengers is running fast towards unbelief and materialism; all the passengers are likely or unlikely distancing away from the destination fixed by Islam. Now it is required that some courageous men from among God worshipping people stand up and snatch away the control from the unbelievers. Without this the direction of the train will not change despite our peevishness, noise and rage, and the train will continue to run on the track chosen by the people not acquainted with God.

Tarjumanul Qur 'an: Jamadi ul-Ukhra 1353 A.H.,
September, 1934 A.H.

DISINTEGRATION OF ISLAMIC CULTURE IN INDIA

Most of the Islamic world consists of those countries which were conquered by the warriors of the first era of the Islamic history. Those who conquered them were not initiated by capturing the world or collecting the booty; they were ready to give even their lives for making the words of God supreme. They were intoxicated by the love of the hereafter, instead of the present material bounties. Therefore, they did not remain content with dominating and commanding over those whom they conquered but tried best to bring them in the fold of Islam. They absorbed the entire population or its majority into the fold of *Millat e Haneefi*. They made the Islamic thought and culture so firm in the hearts of the converted Muslims that they themselves became the preachers of Islamic culture and teachers of Islamic knowledge. Next to these countries are those which were conquered after the first period when the Islamic sentiments had weakened and the purpose of fighting in the way of Allah had been replaced by the ambition of land acquirement. Islam successfully anchored its roots in those countries too, and became perfectly a religion and civilization of the entire nation.

Unfortunately, the case of India is different from both of these types of countries. Very small part of this

country was conquered during the first Islamic era. Whatever influence of the Islamic culture, this small part of land received, was swayed by the storm of internalism (*baatiniyyat*). Later on when, after the initial spell of conquests, the true victories of Muslims started, the Muslims were not like those of the initial period. They, instead of propagating Islam, used their energies in expanding borders and demanded the local people to serve and obey them. Consequently a large majority of Indians remained non Muslim. Islamic culture could not take roots in this country. No arrangement was made for the education and training of the new entrants in the fold of Islam. Old pagan thoughts and traditions more or less continued. Even those old Muslims who came from outside, became lenient with the pagan ways and methods and followed many traditions of ignorance because of close contact with the local Hindus.

A close study of the history of Islamic India tells us that even during the full fledged political power of Muslims, the influence of Islam was little and weak, and the environment of this place was not purely Islamic. Even though the religion and civilization of Hindus was weak in it self and had become weaker as it was a religion and civilization of a subjugated nation, yet because of the liberal and careless attitude of Muslim chiefs, it continued to encompass the minds of the majority. Because of the vast influence of this religion on the local environment, and because of imperfect education and training of Muslims, a large proportion of Muslims of this land could not become as accurate,

strong and perfect as it would have been in the pure Islamic environment.

Political hold ----- the greatest support ----- was also snatched away from Muslims in eighteenth century. First of all the Muslim sovereignty was divided into small units, most of which were finished one after the other by Maratha, Sikh and British forces. Later on Allah's Will decided in favour of British colonialists, and the Muslims who had governed the land for centuries became subjected and subdued within a short period of one century. The English Empire with its expansion snatched away the power of Muslims on the basis of which the Islamic culture in India was established to some extent. They made English the medium of instruction instead of the Persian and Arabic, cancelled the Islamic law, abolished the religious courts and started their own legislation to decide civil and criminal cases. They limited the application of Islamic law even for Muslims only to the cases of marriage and divorce. Even this limited application was given, instead of the *Qazi* (Religious Islamic judge), in the hands of common civil courts whose officers are generally non Muslims and in whose hands the Mohammadan Law is being misshaped day by day. Moreover, the policy of the British government was aimed from the beginning towards economically destabilizing Muslims and thus crushing any idea of pride and gracefulness that was nurtured in their minds being a sovereign nation for a long period of centuries. Consequently, within a century, based on this policy, Muslims as a nation were made penniless,

ignorant, low minded, morally corrupt, deprived and wretched. The last stroke to this falling nation was given in the war of attrition during 1857. This did not only finish the political power of Muslims, but also discouraged and disappointed them to the lowest level. They were so awe inspired by the English power that they lost even tiniest of the national honour. After reaching to this low level of wretchedness they were bound to think that peace is there in the obedience of English, honour is in their service, the secret of development is in their imitation; their own treasure of knowledge and culture is nothing but depravity, a source of disgrace and poverty.

During nineteenth century when Muslims tried to rise again, they were overtaken by two weaknesses.

One that, they were already not strong in their Islamic belief and culture and a non-Islamic environment with its ignorant thoughts and culture was surrounding them. Secondly that, the slavery with all its oddities had comprehended not only their body but also their hearts and souls and all their powers had been snatched away through which they could keep up their civilization and culture.

In the state of this dual weakness when Muslims opened their eyes and looked around, they found that the British government with all its wits had closed all the doors of growth and development on them and the keys have been kept with the English schools and colleges. Now Muslims had no way except to seek for English education. Consequently, strong movement of Sir Syed

Ahmad Khan began, thanks to which, the Muslims felt the need of English education. Opposition from the old people proved worthless. The people of the nation having real power in hands as far as wealth, dignity and influence was concerned, supported this new movement. Indian Muslims advanced fast towards English education. The baser element of the nation was left to join the religious schools to be used for leading prayers in the mosque and teach in madrasas, and the best youths belonging to the economically advanced groups were sent to English schools and colleges so that the British sciences and arts may be instilled into their naïve hearts and minds.

This was the period of the last quarter of nineteenth century. Materialism was the top most ideology of Europe in that period. Science had completely won over religion in eighteenth century. Old theories of politics, economics, moral sciences and sociology were rejected and, the new ones established in the guidance of modern philosophy and sciences. A particular culture had grown in Europe which was based exclusively on these new theories. This great revolution had already excluded from practical life those rules and laws which were based on religious guidance. However, a little space was still present in the world of thoughts and ideas where a battle against the old was continuous. Even though, no branch of science had produced any proof against divinity, yet the scientists without any evidence and based on their own tilt of mind were against God and theology. And since they were the leaders in the world of mind and

knowledge, the disease of theophobia appeared and expanded like an epidemic. It had become a fashion in that period to reject the existence of God, to claim for the self creation and sustainability of the world under natural order, to consider God worship as a superstition, to declare religion as false, to call religious tilt as narrow mindedness and to consider naturalism as synonymous to enlightenment. Every body, even if he is not having any knowledge of philosophy and science and he has not done any work in these disciplines, used to express his thoughts in them so that he may be known as an enlightened person in his society. Uttering few words in favour of spiritualism or supernaturalism was considered infidelity in that period. The greatest scientist of the time, if uttered any word favouring spiritual or supernatural, lost his value, his entire achievement was considered not done, and he remained no more entitled the honour of being a member of any scientific society.

Darwin's 'Origin of Species' was published in 1859 A.C. which ignited the fire of naturalism and materialism more than ever, despite the fact that the evidences produced by him in favour of his theory of evolution were weak and required proof. In this sequence of evolution not only one but many links before and after were missing. Scientists of that period themselves were not satisfied with this theory. Even Huxley who was the greatest supporter of the idea did not believe in the theory. Yet Darwinism was accepted because of theophobia. The theory was propagated world wide and used as a weapon against religion because according to

the absurd presumption of the scientists it provided a proof (though, it was in fact only a claim without proof) to the effect that the world order is at work by itself following physical laws. Religious people opposed the theory and the Bishop of Oxford and Glad used their persuasive power and eloquence against it in a gathering of British Association. But they were defeated and at last the religious groups were so highly overawed by the scientific materialism that in 1882 when Darwin died, the Church of England allowed him to be buried in Westminster Abbey, which was the greatest honour under its jurisdiction. It was despite the fact that he was the chief of those who prepared the graveyard of religion in Europe and participated most in directing thoughts towards rejection, hypocrisy and unbelief, who at last paved the way for propagation and fructification of Bolshevism and Fascism.

This was the period when our youths were sent to schools and colleges for receiving English education and attaining European culture. Already blank in Islamic education, raw in Islamic culture, awed with English government, charmed with the dignity of European culture, when experienced the environment of the English schools, the first influence on them was that their mind set changed and their nature bent away from religion. It was because the first influence of this climate was to say, 'we believe and confirm' whatever comes from the European scholars, but ask for evidence from the professors of the Qur'an and *hadith* and the scholars of Islam. With this changed mind set they studied those

western subjects whose fundamentals and particulars were often against the fundamentals and particulars of Islam. The concept of Islam is that it is a law of the life while religion in west is considered a personal dogma having no connection with practical life. The first principle of Islam is belief in Allah while in west even his existence is not admitted. The cultural system of Islam is entirely based on the belief in revelation and prophet hood. Contrast to it in west the revelation is doubtful and prophet hood from Allah is uncertain. Belief in accountability is the foundation stone of the entire moral system of Islam. And there in the west this foundation itself is viewed as baseless. Obligatory prayers and other such activities of Islam are considered there as ignorant traditions now having no use. Similarly the Islamic principles of culture and civilization are totally different from those of the West. The fundamental principle of Islam in the field of law is that Allah Himself is the Law-Maker, the prophet of Allah is the commentator and the man is simply to follow. But in that culture God has no right to frame laws. Legislature is to frame laws while the nation elects him. View point of Islam in politics is the Government of Allah while in west the nation is to govern. Islam looks for Internationalism while the west focuses on Nationalism. In economics, Islam emphasizes on lawful earnings, *Zakat* and charities, and on the unlawfulness of interest. In contrast the western economy is totally based on interest. In the field of moral, Islam emphasizes on the hereafter whereas west considers only the worldly benefit. In social aspects also the way of

Islam is different from the west in most of the cases. In the matters of body covering (*Satar*), veil, compartmentalization between men and women, polygamy, laws of marriage and divorce, birth control, rights of relatives, men and wife and many other such matters the difference between the two is so obvious that there is no need to discuss here. And the basis of this difference is that the fundamental principles of both are quite different. When our youth received western education and training under the influence of western culture with awe and slaves' mentality amalgamated with incomplete Islamic knowledge and training, the consequence was the same as could be expected. The skill of critical analysis could not develop in them. Whatever they learnt from the west they considered it the touchstone for the right or wrong. Then with their imperfect knowledge they tested the principles of Islam with that touchstone, and wherever they found the difference they could not feel the mistake of the west and considered only Islam on wrong track. Consequently they inclined to change and correct it.

Whatever benefits the modern education might have provided to the Indian Muslims, the loss incurred to their religion and culture cannot be compensated by any means.

(Tarjumanul Quran, Rajab 1353 A.H. October, 1934 A.C)

SICK NATIONS OF MODERN TIMES

East or West, Muslim or a non Muslim, all are captive of one single calamity without exception. The calamity is that a culture thoroughly grown up under the influence of materialism is on their heads to command. The structure of its theoretical as well as practical wisdom has been raised on wrong foundations. Its philosophy, science, moral, economy, society, politics, law, everything started from a wrong point and then, went on growing in a wrong direction. Now, it has reached such a point that the last destination of its death is just obvious, and very close.

This culture began in a nation which in fact had no clean and pure source of the wisdom of God. In fact, there were religious leaders but they were devoid of wisdom, knowledge and the law of God. They kept only a wrong notion in the name of religion which even if wished to lead mankind on the right track, could not have succeeded. It could only obstruct the ways to growth in knowledge and wisdom. Yes, it did the same and in consequence those who wanted to grow, kicked away religion and stepped forward on quite a different track where there was none to guide them except observation, experiment and inference. The same trustless guides and leaders, who are themselves in need of light and guidance, became their trustees. They worked hard with

the help of these in theory and opinion, research and investigation, construction and organization, but their fate was only a wrong starting point, and their developments bent towards a wrong destiny. They began with unbelief and materialism and looked at the world with a view that it has no God. They observed the world around and within, with a view that the real is nothing but the observations and senses; there is none behind the apparent veil. They knew and understood the law of nature with the help of experiment and analogy but could not find the Creator of the nature. They found the existents subservient and made use of them. But their minds were devoid of the idea that in fact they are not the masters and commanders of these things; they are instead, the representatives (*Khalifa*) of the true Master. This ignorance and forgetfulness made them strangers to the most fundamental view of responsibility and accountability and thus the very foundation of their culture was distracted. Leaving God, they became egoist; and the ego-took the position of God to entangle them in sedition. Now it is the worship of the same false god who in the field of thought and action is leading them on such ways the middle stages of which are very attractive and good looking but the end is nothing other than death. It is the same god who made science the tool of destruction and fashioned the moral in the mold of carnality, pretence and lawlessness; put the devil of selfishness and blood-shed to rule over the economy; inculcated sensuality, physical pleasure and self attainment in the veins and muscles of the society; converted politics into a

curse by polluting it with nationalism, regionalism, distinction of race and colour and worship of the power-god. In short, the malign seed sown during the renaissance of Europe has grown up in the form of a huge spiteful tree whose fruits are sweet but poisonous, the flowers are attractive but thorny, branches show a scene of spring but release an invisible poisonous gas which is imperceptibly causing septicemia to mankind.

Western nations themselves, who sowed this seed with their own hands, are now displeased by the malign tree. This has created such problems in all compartments of life that every effort to solve these problems creates further troubles. Cutting any branch gives rise to many thorny twigs. Axing capitalism gave rise to socialism, threatening democracy paved the way for dictatorship, efforts to solve social and collective problems ended in the birth of feminism and birth control. Framing laws to cure moral ills moved the society towards breaching the law and preemptive crimes. In short, there is an unending chain of destructions continuously sprouting from this tree of culture and civilization. It has made the western life a boil of disasters and pains in every vein and thread. Western nations are intolerably paining. Their hearts are restless. Their souls are longing for the nectar of life but they do not know where to find it. Majority of them misunderstands that the main source of their calamity is the branches of the tree. That is why they are destroying their time and labour in cutting the branches and do not understand that the difficulty is there in the roots, and expectation of purity from impure foundations is nothing

but foolishness. On the other hand, there is a small group who has found the truth that the root of the tree of culture is bad. But since they have grown up under the shade of the tree for centuries and their flesh and bones are made of its fruits, their minds are incapable of understanding which of the alternative foundation has the power of bringing chaste results. Consequently, both the groups are in the same predicament. All of them are anxiously searching for the remedy but do not know what and where it is.

This is the right time to present to the western nations the Qur'an and the way of the prophet Mohammad (S.A.W.) and tell them, this is the treasure that your souls are anxious for, and this is the nectar of life that you are feeling the thirst of. This is that pure tree whose roots and branches both are chaste, whose flowers are scented and without thorns as well, whose fruits are sweet and vitalizing, whose air is pure and exhilarating. Here you will find practical wisdom, a right point for theory and mind to begin with. You will find here the knowledge that structures best the character of human beings. You find here spirituality not for monks and ascetics but a source of satisfaction and stability of the hearts for those who actively participate in the living world of actions. You will find here those high and stable rules of moral and law which are based on the very knowledge of man's nature and cannot change on the demand of lust. You will find here those principles of culture and civilization which systematize human collectivity on purely rational basis after finishing artificial distinction between cults

and nations. These principles create such a peaceful environment of justice, equality, generosity and good behavior which gives chance for neither the tussle between individuals, cults and groups for the safeguard of rights, nor war because of the difference in benefits, aims and objectives. Instead, all the people can work with satisfaction and pleasure for the individual and community development. If you want to save yourselves from the disaster----- before your culture breaks into pieces and makes one more addition to the destroyed nations of history---- you should finish all those biases against Islam which you have inherited from the religious lunatics of the medieval period and which you have not given up despite leaving all other things of that dark period. Then listen, with open heart, to the Qur'an and the preaching of Mohammad (S.A.W), understand and accept them.

The condition of Muslim nations is different from the western nations. Their disease and the causes of the disease are unique, but the cure is the same as that of the western nations. That is to incline to the knowledge and guidance of Allah which He has set forth through His last book revealed to His last messenger.

The conditions in which Islam had to encounter with the western culture are quite different from those in which it was face to face with other nations before. Roman, Persian, Indian and Chinese cultures came across Islam in a period when it was fully commanding over the intellectual and practical powers of its followers. The grand spirit of struggle and mental effort (*Ijtihad*) was

highly functional among them. They were spiritually and physically a victorious nation leading all other nations of the world. No other culture could stand before their culture in that period. They brought about a revolution in the conditions, beliefs and thoughts, moral principles, habits and the civilization style of nations, wherever they reached. In contrast to the power of exerting influence, they were least capable of accepting pressure. No doubt, they accepted much from the others, but the temperament of their culture was so powerful that whatever was introduced to them was molded according to its nature and no change could be brought in it from external influences. In contrast to this, their influences on others proved revolutionary. Some of the non Muslim nations even lost their identity because they fully absorbed in Islam while other little more vital nations were so highly influenced that their principles changed to a great extent. But this is a fact of a period when ---- to say allegorically ----Aatish (an Urdu poet full of excitement) was young.

At last the Muslims tired after commanding through the pen and sword for centuries. Their spirit of struggle cooled down, power of mental effort (*Ijtihad*) fatigued. The great book which provided them the light of knowledge and the power of action, they made it simply sacred memorial to keep it covered. They left following the *sunnah* of the great guide which structured their culture into a complete intellectual and practical system. Consequently their speed of growth stood still, the running river all of a sudden stopped in the valley of stillness and calm and just became a pond. Muslims were

removed from the position of leadership, the grip of their control over the thoughts, sciences, culture and political power of the world nations loosened. Then another culture took birth to compete Islam, the western nations hold the flag of struggle and mental effort which Muslims had thrown away. Muslims fell asleep and the west stepped forward in the field of knowledge and action with the flag in their hands until at last the position of leadership from which the Muslims had fallen was captured by them. Their sword conquered a great part of the world. Their thoughts and theories, knowledge and arts, principles of culture and civilization overwhelmed the world over. Their commandments encompassed not only bodies but also the minds and hearts. Of late and after a slumber of centuries when Muslims opened their eyes they found the ground beyond their hold and others have taken control over it. Now the knowledge is their, the culture is their, the law and the government is in their hands. Muslims have lost every thing. Only one lamp remains there which too is silent (*Ik shamma reh ga'ee hai so wo bhi khamosh hai*).

Now the encounter of Islam and the west is taking place in a different style. It is sure that the western culture is never comparable with Islam. If the encounter occurs with Islam, no nation of the world can stand before it. But where the Islam is? There is neither Islamic character among Muslims nor they have Islamic moral. Neither, they are equipped with Islamic thoughts nor with its spirit. The real Islamic spirit is there neither in the mosques, nor in the schools and monasteries; there is

no connection of Islam with the practical life. None of the Islamic laws is at work in their individual and collective life. Not a single portion of culture and civilization is there which can be said to have restored the Islamic system on right track. In this situation the competition is not there between Islam and western culture. The competition is in fact there between the depressed, astringent and tired culture of Muslims with another culture which is vital, motile, enlightened and active. The result of such an unequal competition is the same as could be expected. Muslims are on the way to retreat, their culture is being defeated, they are slowly absorbing in the western culture; the west is conquering over their minds and hearts. Their mentality is molding according to the western models, mental and theoretical skills are being tailored according to the western principles. Their moral, economy, society, politics, every thing is taking western colour. Their new generations are growing with the view that the real law of the life is that which comes from the west. This defeat is basically the defeat of the Muslims, but unfortunately it is being considered as the defeat of Islam.

Not one single country is the prisoner of this distress. Not a single nation is in the danger. Today the entire Islamic world is passing through this treacherous revolution. In fact it was the duty of the scholars of Islam that they waked up and understood the basis and principles of the incoming culture, just at a time when the revolution began. They should have travelled the western countries and studied the sciences on which this new

culture was based, accepted on the basis of their mental efforts (*Ijtihad*), those discoveries and methods which helped the western nations on the road to development, and incorporated those devices and principles in the mechanics of the Islamic education system and their cultural life in such a way that it could cure the damage occurred as a result of the stillness (*jamood*) of centuries, and the bogie of Islam might run according to the required speed of the time. But, unfortunately, the *Ulama* (except a few) themselves are devoid of the real spirit of Islam. They were not equipped with the power of mental effort (*Ijtihad*), they were incapable of making inference to draw the flexible and sustainable rules of Islam from the theoretical and practical guidance of the Book and the sayings of the prophet (S.A.) and make use of these rules in the changed conditions of the time. They were completely caught by the disease of the blind imitation of the seniors. They searched every thing in those books which were not revealed and thus not pure from the effects of the time. They consulted in every matter those human beings who were not the prophets so that their power of judgment would have been free from the bonds of the time and conditions. Then how it was possible that they could have guided Muslims successfully in a period which had completely changed, and such a great difference had occurred in the world of knowledge and practice that could have been seen only by God, and a non prophet had no power to look them by raising the curtain of centuries. No doubt, the *Ulama* tried hard to overcome the new culture, but they were not equipped

with the necessary instruments; motion cannot be contested with stillness, speed of time cannot be altered by the power of logic, old and stained weapons cannot work before new ones. The method followed by *Ulama* to guide the *ummah* could have never been successful. How long a nation which had been under the sway of western storm could refuse the existence of the storm with its eyes closed, and save her self from its effects? How a nation which was overwhelmed by a new culture and civilization equipped with political power could have saved her practical life from its influences in a state of subordination and subjugation? At last the result was the same as expected. After a defeat on political level, Muslims were also defeated on the level of knowledge, culture and civilization. And now we are observing with our open eyes that the storm of the west is expanding fast in every region of the Islamic world in whose waves the new generations of Muslims have floated miles away from the focus of Islam.

It is unfortunate that the *Ulama* are still unaware of their mistake. Nearly in all the Islamic countries the stand of a group of *Ulama* is the same though it was the cause of their failure in the beginning. Leaving some of the exceptional personalities, the general condition of *Ulama* is that they do not try least to understand the present inclinations of the world and the structure of new mentalities. One can ask them to express hatred against those things which are making new generations of Muslims strange to Islam, but they cannot labour to present the cure of the ailment. They are always futile in

solving the problems raised for Muslims in the new situations. It is because it cannot be done without mental effort (*Ijtihad*) which they have forbidden for themselves. The method our *Ulama* have opted for explaining the general teachings and the law of Islam, instead of attracting the modern educated people, is making them offensive. Sometimes, after listening to their preaching or reading their books, the heart inadvertently prays: Oh! God these un-controlled words might have not reached to a non Muslim or a stray Muslim. They have created around them a two hundred years old environment, think in the same environment, live and talk accordingly. No doubt, the jewels of the Islamic knowledge are safe because of these noble personalities and whatever Islamic education is expending is because of them, but the trench of two hundred years between themselves and the present time does not allow any connection between Islam and the modern world. One who opts for the Islamic education remains no more useful for the world and the one who opts for benefitting the world remains strange to the Islamic teachings. This is the cause that there found every where in the Islamic world two groups just opposite to each other. One group is raising the flag of Islamic knowledge and civilization but is not capable of guiding Muslims in any field of life. The other group is running the scientific, literary and political bogey of Muslims but is just ignorant about the principles and foundations of Islam, strange to the spirit of Islamic culture, not knowing the collective system and the civil law of Islam. This group has only a little light of faith in

a corner of heart, otherwise there is no difference between them and a non Muslim. But because whatever power of knowledge and action is there, it is in the hands of this group and the arms of this group only have the skill of running the bogey, the group is running fast the cart of the *Millat* toward stray valleys and there is no one to show him the right way:

I am looking at this situation and its dangerous end is before my sight. Though I do not fulfill the requirement of high level knowledge and comprehensiveness for guidance, and I also lack the power necessary for correcting such highly distorted conditions, but Allah has given me a painful heart. The same compels me to take help from the little knowledge and the light of sight that Allah has provided me, and invite without caring for the success or defeat, both the groups of the *Millat* to consult the original source of Islamic teaching and the real springhead of Islamic culture. Looking at the grandeur of the task and my own weakness, my activity seems worthless to me itself. But the success or defeat is in the Hands of the Almighty. My duty is to work and expand it as much as I can.

Tarjumanul Quran; Rajab, 1354 AH; October, 1935 A.C.

LAW OF MAN AND THE LAW OF GOD

In the beginning of the last month i.e. December 1933 A.C., the abolition of the Prohibition Law of United States of America was officially announced, and after nearly 14 years the people of the new world leaving the desert entered the wet land. Mr. Roosevelt's winning over the President's post of the Republic of America was the first announcement of the victory of freshness over dryness. After that, first of all in April 1933, the wine having two or three percent alcohol was allowed by enacting a law. Within a few months later, the eighteenth amendment of the constitution of the Republic of America was abolished according to which sale, purchase, import, export and production of wine was banned.

It was the greatest experiment of moral and social reform through law having none other example in the history of the world. For years before eighteenth amendment the Anti-saloon League had been trying to imbibe the minds of Americans with the harms of wine by using different techniques like journals and news papers, debates, images, magic lantern, cinema and various other methods and in this preaching it floated money just like water. It has been estimated that from the beginning up to 1925 A.C., about 6.5 million dollars were spent and about 900 million of pages were

consumed for the distribution of literature thereof.

Moreover, it is said that the total amount consumed in the criticism of the prohibition law was of the order of 45 million pounds. More than that, according to the report of the judiciary of the United States pertaining to the statistics from 1920-1933 two hundred people were killed during the criticism of this law and 53435 persons were imprisoned, ten million sixty hundred thousand pound of penalty was charged and the property of four hundred million and forty hundred thousand pounds was taken into custody.

This horrible damage was tolerated only to introduce the innumerable spiritual, moral, physical and economical harms of the mother of evil (*Ummul-Khabaith*) to a nation of twentieth century who was at the peak of knowledge under the sun. But the entire movement conducted years before and after the prohibition law failed before the American determination of wine drinking. Consequently, "a great reformative *jihad* of the world history" proved worthless.

The defeat of prohibition and the abolition of prohibition law is not because of the fact that the harms against which this propaganda and the power of the law was used have now changed by the benefits, or certain new investigation has proved those opinions wrong which were established before. Contrary to it, today the truth is more clearly proven on the basis of wider and more numerable experience, that the prostitute, adultery, sodomy, theft, gambling, murder, blood shed and other moral evils are the nearest relatives of the same mother of

the wickedness, and it plays a major role in the destruction of moral, health, economy and society of western nations. Despite this, the only thing that compelled the American government withheld her law and to consider something prohibited to be lawful is that a large majority of the people of America was not eager to give up wine by any means. The same public which declared fourteen years before a thing as prohibited, now strained to make it lawful.

As far as we know, not a single and greatest supporter of wine has denied harmful effects of drinking. Nor the opponents of prohibition ever produced a list of its benefits outweighing its harms. When the eighteenth amendment to the constitution was presented by the American congress with public support, a comparison between dryness and freshness had already been done from every possible angle. The congress presented the amendment in the light of all those harms and vices. Forty six states supported it. The House of Representatives and the Senate passed the rule according to this amendment. All this happened with the will of American people who eagerly supported the law so long as it was on paper and remained verbal. But as soon as the prohibition was enacted the faces of American people changed. After passing only one night of desertion from the mother of evil the most civilized, knowledgeable, cautious, realistic and developed nation became mad. It started doing such activities in excitement that it seemed as if in fact it will break its head like imaginative lovers of the eastern poetry.

As soon as the licensed saloons were closed, millions of hidden bars (speak-easies and blind pigs) came into existence in which wonderful methods were used to drink and gift, sale and purchase of wine. Giving address of a hidden bar or its password to an important friend was supposed to be a special favour and kindness. Before this the government could know about the licensed saloons, their quality of wine and the entrants to them. But now these centres of evil were free from every kind of vigilance. Their number multiplied many fold as compared to the licensed saloons before the prohibition act. Every type of low quality wine severely dangerous to health began to be sold. The entry of immature young boys and girls increased, the devastating consequences of which created a general anxiety among the thinkers of the United States. The price of wine increased many fold. Wine marketing became a highly beneficial job. In addition to the hidden bars, a large number of hawkers of wine (Bootleggers) came into existence, which worked as mobile saloons. These people began to sell and create new customers of wine in schools, offices, hotels, refreshment centres, even in the dwelling places. According to least assessment, the number of wine sellers increased ten times after the prohibition as compared to the number before. The enterprise expended outside the cities up to the villages. Underground refineries of wine were established village to village. There were only 400 refineries in America before prohibition. After 7 years of prohibition 79427 industries were arrested, 93831 distilleries caught and yet the business was not reduced.

One of the former commissioners of the department of prohibition says: 'We could arrest only the tenth part of the distilleries'. Similarly there was an unusual increase in the quantity of wine. It was assessed that during the period of ban the American people started drinking 200 million gallon of wine per year. This quantity was quite large as compared to that used before the ban.

The wine used in such a large quantity was also very low in quality and harmful to health. Physicians tell:

'It is better to call it poison instead of wine. Its bad effects begin to influence the stomach and brain just after it goes down the throat, and the nerves remain under its possession for as long as two days. Man does not remain capable of happy relations and activities. In contrast, his nature becomes inclined towards tumult, struggle and crime!'

The excess use of these kinds of wines destroyed the physical health of America. In New York City for example, the statistics tells us that the number of diseases because of alcohol before prohibition in 1918 A.C. was 3741 and that of deaths was 252. In 1966 the number of diseases reached eleven thousand and that of deaths up to seven thousand. In addition to these cases the number of those who died or lost vitality for the whole life because of indirect damage of wine cannot be assessed.

Similarly there was an extraordinary increase in crimes, especially those of the children. American judges say: 'There is no example in the history of our country of such a large number of arrests of intoxicated children'. When the crimes of the low aged group crossed the

limits, the investigations were conducted which proved that the drinking habit of the youth is continually towards an increase year by year since 1920 A.C. even up to 200 percent during a period of eight years in some of the cities. Col. Moos, the director of National Crime Council, said in 1933 A.C. that presently every third person in America is criminal and in our country there is a 300% increase in murder cases.

In short, the consequences of the prohibition of wine in America within a period of fourteen years can be summarized as follows:-

The dignity of the law was lost and the disease of breaking the law comprehended every group of the society. The real purpose of prohibition was not fulfilled. In contrast, the wine was used after prohibition even more than before. There was a countless economic loss of the government in the implementation of the law on one hand and that of the public on the other hand because of purchasing wine through confidential sources. The economic condition of the country started spoiling. Increase in diseases, deterioration of health, hike in death rate, deterioration of general moral, publication of vice and evil in all the groups of society, especially among young generations and unusual boost in the crime; these were the civilizational and moral fruits of the law.

These results were obtained in a country considered most cultured in 20th century's most enlightened period, whose citizens are highly educated and whose brains are enlightened with knowledge and wisdom and who have a

perfect ability to understand their harms and benefits.

These results were obtained while the entire nation had been informed about the evils of wine through expending millions of the dollars and by publishing many hundred million books and journals.

These results were obtained despite the fact that the American nation in general had already accepted the need of prohibition and the law of prohibition was submitted and passed by her will.

Moreover, these results were obtained despite the fact that the grand American empire with its best system and organization of the twentieth century had been determined for complete fourteen years to vanish drinking and selling wine.

Until these results were explicit, the majority in the government and the people both were agreed to prohibit wine. Therefore, the wine was prohibited. But as soon as it was clear that the people are not ready to give up wine in any way, and consequences of pressure against wine were worst than ever before, the same majority of the government and the people united to declare wine as permitted.

Now look for a while on a country which was considered thirteen hundred years before now, the most dark in a darkest period. The citizens of that country were ignorant, no sign of knowledge and wisdom, no civilization and culture; perhaps only one literate in one thousand that too of such a level that the least relished ones of today will be knowing more than them. Modern

types of organized institutes and resources completely lacking, system of government in just a beginning state established not more than few years before. The citizens were the lovers of wine----- having about 250 names of it in their vocabulary----- perhaps no example in any language and a clear evidence of their occupation with the mother of evil. Their poetry was even a stronger proof to the fact that wine was their first drink and essential life source. Yes they were such drinkers.

In this situation the problem of wine is felt there and the question is asked before the prophet (S.A): 'What is the religious command about wine'. He recites the revelation of Allah before them:

يَسْأَلُوكُمْ عَنِ الْعَصْرِ وَ الْبَيْسِرِ قُلْ فِيهِمَا إِنَّمَا كَبِيرٌ وَ مَنَافِعُ لِلنَّاسِ وَ إِنَّهُمَا أَكْبَرُ مِنْ لَفْعَهِمَا (البقرة: 219)

They ask thee concerning wine and gambling, say: "In them is a great sin, and some profit, for men; but the sin is greater than the profit" (Al-Baqara: 219)

It was not a command but the truth about wine was told that it has both good and bad effects but the later are more than the former. Some people of the nation gave up drinking just listening to these words, though the majority continued to drink as before.

The question was asked again as some people stood for prayer while drunk and committed mistakes. The prophet declared the command of Allah as follows:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرُبُوا الصَّلَاةَ وَ أَنْتُمْ سُكَارَى حَتَّىٰ تَعْلَمُو مَا تَعْمَلُونَ (آلِإِيمَان: 23)

O ye who believe! Approach not prayer in a state of

intoxication until ye can understand all that ye say

(Al-Nisa: 43)

People fixed timings as soon as they listened to this command. Then the wine was generally drunk after morning and noon prayers (*Fajr* and *Zuhr*) or after the night prayer (*Isha*) so that the prayer could not be joined under intoxication or it may not be lost because of unconscious state.

But the real harm of drinking was still present. People fought while drunk and this fighting sometimes caused blood shed. Therefore, a demand for a clear and final command was raised. Now it was the ripe time for the following order:

يَا أَيُّهَا الَّذِينَ آتَيْنَا الْعُتُّرَ وَالْبَيْرَ وَالْأَنْصَابَ وَالْأَزْلَامَ فَمَنْ فِي
عَنِ الشَّيْطَنِ فَاجْتَبَيْهُ لَعَلَّكُمْ تَفْلِحُونَ ⑤ إِنَّمَا يُرِيدُ الشَّيْطَنُ أَنْ يُوقِعَكُمْ
الْعَذَابَ وَالْعَصَاءَ فِي الْخَيْرِ وَالْمُبَيِّرِ وَيَعْدِكُمْ عَنِ دِينِ اللَّهِ وَعَنِ الصَّلَاةِ
فَهُنَّ أَنَّمَّ مُسْتَهْوِنُونَ ⑥ فَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَاحْدَهُمَا ۝ فَإِنْ
تَوَلِّنِيْمَ فَأَعْلَمُكُمْ ۝ أَنَّمَا عَلَى رَسُولِنَا الْبَلْغُ الشَّيْطَنُ ⑦ (الْمَائِدَةَ: ۹۰-۹۲)

O ye who believe! Intoxication and gambling, sacrificing to stones, and (divination by) arrows, are an abomination, of Shaitan's handiwork. Eschew such (abomination) that ye may prosper.

Shaitan's plan is (but) to excite enmity and hatred between you, with intoxication and gambling, and hinder you from the remembrance of Allah, and from prayer: will ye not then abstain? Obey Allah, and obey the messenger. And beware (of evil): If ye do turn back, know ye that it is our messenger's duty to proclaim (message) in the clearest manner.

(Al-Maida: 90-92)

As soon as this command was received the same people who were the voluptuaries of liquor and greatest lovers of the daughter of vine (*Dukht-e-raz*) suddenly started hating it. Hearing to the announcement, the pots of wine were at once broken. The wine was seen floating in the streets of *Yathrib*. Some of the companions of the prophet in a sitting were busy drinking. Even in this state, as soon as the commandment of prohibition of liquor touched their ears, they respected the caution of Allah, stopped drinking and struck the pots to the ground. A person was drinking with the cup touching his lips. Some one recited the *Ayah* before him and the cup was away from his lips; no drop trickled down the throat. Whoever was found drunk after that was beaten by shoes, sticks, legs and fist-blows. Then 50 whips were lashed and finally 80 lashes were decided which brought an end to the drinking habit in the whole Arab. Wherever Islam reached, it made the nations dry (pious); even today when the effect of Islam has become very weak there are millions of people who live on the earth far away from wine without any law of prohibition and system of punishment. If the Muslims of the world are surveyed to assess the average percentage of drinkers, probably this nation will be recognized as the most pious of all. Moreover, even if some of the members of this nation drink, they consider it a sin, feel ashamed of the act and sometimes do repent of their own.

The final decision in the domain of intellect and wisdom depends upon experiment and observation. This witness can never be refuted. Now there is before you an

experiment of America and another that of Islam. The difference between the two is quite explicit and it is up to you to compare and take lesson.

The campaign against wine continued for years in America. Millions of dollars were expended on the announcement and posters of its harmful effects. Its physical, moral and economic evils were so proved with the help of medical sciences and witnesses of statistical data that these cannot be denied. The evils of wine were shown to the eyes on their heads with the help of pictures and attempts were made to make people leave wine of their own through admitting its harms. Moreover, the largest elected body, the congress, decided to ban it with the majority support and then passed a law. Then the government-----a government which is one of the greatest powers of the world-----used all its energies to control its sale, purchase, production, storage, import and export. Yet the nation----- that nation which is in the first rank of enlightened nations----- did not prepare itself to leave it. Consequently, the law became helpless within a short period of 14 or 15 years to change unlawful to lawful.

In Islam, on the other side, there was no propaganda against wine, not a single penny's expenditure on printing and publication, no establishment of any anti saloon league. The messenger of Allah only said that your Lord has prohibited wine for you, and as soon as these words were said the entire nation which was far more ahead of America as far as their love with wine was concerned, stopped from drinking, though there is no comparison

between them and the Americans of the day in modern terms of knowledge and wisdom. The Muslim nation has refrained to such an extent that, as long as it is within the boundaries of Islam, it is impossible for it to move from 'dryness' towards 'freshness'. It does not require any power of the government, restraint or system of punishment to keep itself within the boundaries of dryness. It will keep away from drinking even in absence of any compulsive force. Moreover, this banishment is never such a banishment which could be changed to permission. Even if the Muslims all over the world unanimously vote in favour of wine this unlawful cannot be changed to lawful.

If you think over the causes of this grand difference you will come to know some truths, which not only in the case of wine but also in all the fields of law and morality have the dignity of all comprehending general principles.

First of all, in organizing the matters of mankind, there is a fundamental difference between Islam and the laws of the world. The laws of the world purely depend upon the opinion of the man. Therefore, they are bound to refer to the opinion of special groups or common people not only in general rules but also in particular matters. And human opinion (of special groups or common people) is continuously influenced by human inclinations, concerns, external causes and the instructions of knowledge and intellect which are not necessarily always right. These influences change views and thoughts. These changes bring about changes in the standards of good and bad, right and wrong, allowed and

not allowed, unlawful and lawful which compel the law also to change. Consequently a sustainable, permanent and unchangeable standard of moral and culture does not establish. Fickleness of man commands over the law and that of the law rules over human life. It is like driving of a car by a learner whose inexperienced hands are rolling the steering wheel left or right. His wavering motions will result into the wavering movement of the car. That will not run in a straight line. And when it will run in an irresolute way the driver and the other people will also be influenced. They will be sometime on a right path and some other time on the wrong one, they may fall in some crater or strike with a wall or shake up and down.

In contrast to it in Islam all the principles of moral and most of the particular commands are given by God and His messenger. Human opinion does not influence them. A little influence that may be found is only as much that we may deduce particular directions in changing perspectives of life in the light of and compulsorily according to the given principles. In this divinely method of legislation we always have a permanent and unchanging standard of moral and culture; there is no mark of fickleness in our moral and civilizational laws. In our culture the unlawful of yesterday can not be the lawful of today and again the unlawful of tomorrow. Whatever has been declared unlawful here is always unlawful and the lawful here is lawful till doomsday. We have given the steering wheel of our motor car in the hands of a perfect and skilled person and now we are happy that He will run the car on

a right path.

يَعِيشُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الْثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَ فِي الْآخِرَةِ وَ
يُفْسُدُ اللَّهُ الظَّالِمِينَ ط (إِبْرَاهِيمٌ: ٢٧)

Allah bestows stability in the life here and hereafter with firm sayings, upon those who believe, and make stray the oppressors so that they have no stand.

(Ibrahim:27)

There is another important point also in it. Worldly forces in making rules for human life and for correcting moral, society and civilization are always bound first to please the people for improvement and only then take practical step. Every clause of their law depends upon the will of people for inaction. If a law is enforced against the will of people, it has to be taken back after the experience of several problems. This is not only the experiment of America but all the experiments of the world have been witnessing the same. It proves that the worldly laws are in fact completely ineffective in improving moral and society. The acceptance or rejection, and inaction or abolition of these laws depends upon the will and opinion of the same lot of bad people whom they want to reform.

Islam has solved this problem in another way, and if you think you will find that there is no solution other than this. It invites man to believe in Allah and his messenger before discussing the problems of civilization, society and moral, and demanding to follow the laws of *shari'ah*. Certainly, it depends upon the will of man to believe or not. But after he enters the fold of belief the question of his willingness or unwillingness does not

arise. Now whatever command the messenger of God gives to him and whatever law His book decides for him, he has to obey. After the establishment of this base all the laws of Islamic *Shari'ah* will apply to him and there will be no question of his willingness or unwillingness in any general or particular matter. That is why a task which could not be achieved in America even after the expenditure of millions of dollars, unique canvassing and publication, and the dynamic work of the government, was achieved in the Islamic world by a simple announcement of the messenger in the name of Allah.

The third lesson to achieve from this is that a human society may be blessed with strongest light of knowledge and arts, or might have reached the highest horizon of intellectual growth, cannot be free from the clutches of desire and lust if it is not obedient to the law of God and not equipped with the power of belief. Such a society will be under the sway of her lust to such an extent that she will not leave her beloved even if its evils are shown to her more prominently than the sun, even if the scientists (the gods of rationality) stand to witness against it, statistics (which does not lie in any situation as the lords of wisdom proclaim) is presented against it, even if evils are proven by observations and experimentation. It means that making man morally conscious, disciplining his conscience and empowering him to command over his lust is neither the quality of knowledge and wisdom nor that of mind and the intellect. It can be achieved by none other than faith.

WESTERN CULTURE ON THE ROAD TO SUICIDE

The hearts are greatly horrified on looking at the wonderful activities of western nations in the fields of politics, industry, knowledge and arts. It seems as if the growth of these nations is infallible. Perhaps their permanent conquest and rule over the world has been finally decided. They have been given the everlasting responsibility of governing the entire populated land and commanding over the world of elements; their power has been established on such strong foundations that they cannot be uprooted by any one.

But similar opinion was established about all those nations which were victorious in their time. Pharaohs of Egypt, *Aad and Thamud* of the Arab, the Culdaniens of Iraq, *Kisras* of Persia, Greek conquerors of the world, Roman Emperors, globally expending Muslim warriors, earth scorching soldiers of Tarter; all have played the game of their conquest and power on the world stage. Whoever among them got a chance wondered the world by the game of its activities. Whenever a nation arose, it swayed the world in the same way. She drum beat their glory and grandeur all around the world in the same manner. In the same way the world has awesomely opined that they were infallible. But when their time was mature, and the One truly having infallible power decided

about their fall, they disappeared from the history of the world. Some of them even if stayed here they remained as serving the servants, became slaves of their own slaves, obedient to their own obedient ones.

قُدْ حَلَّتْ مِنْ قَبْلِكُمْ سَبْعٌٌ فَسَيُرُوا فَإِنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ
الْكُلُّ بَيْنَ (آل عمران: ١٣٧)

*before you, have passed people; just move on the earth
and see what was the end of those who rejected.*

(Al-e-Imaran: 137)

The world order has been organized in such a way that there is no rest and stability to any thing; there is continuous movement and change that does not let any thing stay in one position. Every creation is followed by death, every organization is for disorganization; spring is followed by autumn, ascent is followed by a descent, and vice versa. A little grain is flown by air today; the next day it takes roots in the ground and grows into a large and strong tree. Day after it dries up and becomes a part of soil; the natural powers of growth leave it and engage in the nourishment of other seeds. These are the rise and fall of life. When a man observes one of them continuing longer he considers it permanent. If there is fall he feels as if it was permanent. He thinks rise also everlasting. But here the only difference is in the time lapse. Otherwise, none of the situations is stable.

وَ تِلْكَ الْأَيَّامُ تُدَأْوِهَا بَيْنَ النَّاسِ (آل عمران: ١٣٠)

*these are the days, We are changing between human
being.*

(Al-e-Imaran: 140)

Happenings of the world are in a state of dynamic

motion. Birth and death, youth and old age, strength and weakness, spring and autumn, delight and dejection, all are the different aspects of the same dynamic motion. In this dynamism every thing passes through a period of peak in which it grows, expends, shows power and force, exhibits beauty and splendor so much so that it reaches the top of its growth. Then another period follows in which the dynamism lessens, withers, weakens and becomes powerless, and finally the same natural forces which supported it in the beginning, slowly finish it.

This is the permanent law (*sunnah*) of Allah in His creation. And the same *sunnah* like the other things of the world is at work among human beings, be they the individuals or nations. Disgrace or honour, depravity or prosperity, downfall or growth and many other such states are distributed among different individuals and nations through this revolutionary motion. All have to pass through these cycles turn by turn. There is none in this distribution, who might have been deprived for ever or permanently kept in one situation; no matter it is a state of good fortune or that of bad.

سُلْطَنَةُ اللَّهِ فِي الْأَنْوَيْنِ حَكُمَّاً مِّنْ قَبْلِنَا وَلَنْ تَجِدَ لِيْسَ بِهَا اللَّهُ شَهِيدًا لِّلْأَنْوَيْنِ لَمَّا
الْأَنْوَيْنَ (٦٢: ٦٢)

This was the sunnah of Allah for those who have passed and you will not find the sunnah of Allah changing. (Al-Ahzab:62)

At every place on the surface of earth we find the ruins of those nations who have passed before us. They have left such signs of their civilization and culture, industry and workmanship, skill and perfection that it

seems they were no less than the modern developed and victorious nations; their conquest over their contemporaries was even more than that of the modern nations..

كَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَأَشَلُّوا الْأَرْضَ وَعَمِّرُوهَا أَكْثَرَ مَا عَمِّرُوهَا (الرُّوم:٩)

They were more powerful than them, more influencing on the earth and more profoundly established.

(Al-Room:9)

But what happened to them in the last? They were deceived by their prosperity. The shower of blessings made them proud. Prosperity proved seditious to them. Being proud of conquest and control they became oppressors and fury. They became tyrants against themselves because of their ill deeds.

وَاتَّبَعُوا أَلْذِيَّنَ طَلَمُوا مَا أُتْرِفُوا فِيهِ وَكَانُوا مُجْرِيَّ مِنْ (٢٠٢:١١٦)

God delayed in their matters despite their disobedience. (Hood:116)

وَكَانُوكُنْ قِنْ قَرِيبَةَ أَمْلَيْتُ لَهَا وَهِيَ قَالِيَّةَ لَمْ أَخْدِنُهَا وَإِنَّ الْعَصِيرَةَ

(٤٨:١)

How many towns did I respite at first though they were steeped in iniquity, and then I seized them! To Me are all destined to return. (Al-Haj:48)

And this was not even an ordinary delay. Some of the nations were given chance even for centuries.

وَإِنَّ يَوْمًا عِنْدَ رَبِّكَ كَالْفِ سَنَةٌ قِبَلًا تَعْدُونَ (٤٧:٣)

but a Day with your Lord is as a thousand years of your reckoning. (Al-Haj:47)

But every chance became a new test for them. They

thought that God has become helpless before their wits. Lastly the anger of God incited and His gaze of love distracted from them. There came a period of ruin in place of blessing. Allah also planned in retaliation to their activities. But they could not understand the device of Allah. Then how could they have devised safety measures?

وَمَكَرُوا مَكَراً وَمَكَرْنَا مَكَراً وَهُمْ لَا يَشْعُرُونَ (آلِيٰٰ:٥٠)

Thus they planned and We too planned, the while they did not know. (Al-Namal:50)

Allah's device does not come from the front, it works from inside heart and mind. It attacks the mind of man, his conscious, his sense and thought. It blinds the hearts. It makes him blind not by the eye but by the mind.

فَإِنَّهَا لَا تَعْنِي الْأَبْصَارُ وَلَكِنَّ تَعْنِي الْفُؤُوبُ الْأَقْرَبُ فِي الصُّدُورِ (الْأَعْجَمِيٰ:٣٦)

And when the eyes of the heart of a person are blinded, every plan he thinks for his betterment goes against him. Every step he takes towards success leads him to the hell of ruin. His all powers rebel against him and his own hands squeeze his throat.

فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ مَكْرِهِمْ أَأَنَا دَمَرْنَاهُمْ وَقَوْمَهُمْ أَجْبَعُينَ (آلِيٰٰ:٥١)

So see what was the outcome of the plan they made: We utterly destroyed them and their people, all of them. (Al-Namal:51)

A complete sketch of this alternate blessing and misfortune is found in the story of Pharaoh's family and the children of Israel. When the Egyptians reached the top of their growth and power, they decided to be cruel

and rebellion. Their king claimed to be God and made the children of Israel — a weak nation who migrated there in the period of Joseph (AS) — the target of their cruelty. After all, when his rebellion and that of the Egyptians crossed all the boundaries, Allah decided to make them mean and exalt the nation which they considered nothing. Allah's intention established. Moses (AS) was given birth in the same weak nation. He was nourished in the house of Pharaoh himself and by his own hands. He was blessed with the responsibility of making his nation free from the yoke of Egyptians. He leniently advised Pharaoh who did not heed to the advice. Pharaoh and his people were continuously warned by famine after famine and storm over storm, rain of blood, locust that licked their fields. Lice and frogs teased them but there was no change in their pride.

فَاسْتَكْبَرُوا وَكَانُوا كُوُّمًا مُّجْرِمِينَ (يوس: ٢٥)

but they waxed proud. They were a wicked people.

(Yunus: 75)

When all the arguments failed one by one, Allah's decision of punishment came into force. Moses (AS) left Egypt with his people. Pharaoh was drowned with his army and the power of Egypt was so badly ruined that it could not raise its head for centuries.

فَأَخْذَنَاهُ وَجُنُودَهُ فَبَلَّلْنَاهُمْ فِي الْيَمِّ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ (القصص: ٣٠)

Eventually We seized him and his hosts and We flung them into the sea. So do see the end of the wrongdoers!

(Al-Qesus: 40)

Thereafter, came the turn of the children of Israel. The true commander of the world, after the fall of Egyptians, gave the order of land in the hands of a nation which was mean and distressed in the world.

وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَحْقِقُونَ مَسَارِقَ الْأَرْضِ وَمَعَابِرَهَا الَّتِي
بَرَكْنَا فِيهَا وَتَسْتَكْبِثُ كُلُّ بَنِي إِسْرَائِيلَ فِي أَنْهَى الْأَرْضِ
(الاعراف: ١٣٧)

And We made those who had been persecuted inherit the eastern and western lands which We had blessed. Thus your Lord's gracious promise was fulfilled to the Children of Israel, for they had endured with patience;
(Al-Aaraf:137)

He provided her excellence over all the nations of the world.

وَأَنَّىٰ فَصَلَّيْتُمْ عَلَى الْعَلَمِينَ ② (البقرة: ٢٧)
exalting you above all nations. (al Baqara-47)

But this excellence and land conquest was conditioned by good deeds. They were instructed through Moses (A.S) that you are being given the vicegerency on the earth but your actions will also be checked. كَيْفَ تَعْمَلُونَ And this is such a condition which was not exclusively for the children of Israel. But whoever is given the governance in land is conditioned the same way.

ثُمَّ جَعَلْنَاكُمْ خَلِيفَ فِي الْأَرْضِ مِنْ بَعْدِهِمْ لِتَنْهَلُ كَيْفَ تَعْمَلُونَ ⑤ (يونس: ١٢)
Now We have appointed you as their successors in the earth to see how you act. (Yunus: 14)

Thus, when the children of Israel rebelled their Lord, polluted His teachings, changed the right with the wrong,

started corruption, broke promise, became greedy, cowered and lazy, murdered their messengers, became enemies of the preachers of truth, followed the leaders of evil, the gaze of the Lord of the world turned away from them. The ownership of the land was snatched away from them. They were trodden under the feet of the tyrant kings of Iraq, Greece and Rome. Their houses were banished on them. They had to move from country to country with meanness and wretchedness. Stability of their governance was gone for ever. They are such prisoners of Allah's disgrace for thousands of years that they do not find respectable shelter in any part of the world.

وَصُرِّبَتْ عَلَيْهِمُ الْيَلْهُ وَالسُّكْنَةُ وَبَاعُونَ بِعَصْبَ قِنَ اللَّهِ (البقرة: ٦١)

And ignominy and wretchedness were pitched upon them and they were laden with the burden of Allah's wrath. (al Baqara-61)

The same sunnah of Allah is being repeated before our eyes. The ill-luck which arrested the past nations has now captured the West. A number of warnings have already been given to them. The calamities of world war, economic problems, joblessness, severity of evil diseases, disintegration of world order; these are all clear signs through which they could know, if they had eyes, what are the consequences of cruelty, rebellion, sensualist attitude and negligence of truth? But they do not take lesson from these signs. They stand firm against the truth. They do not see the actual cause of the disease. They see only the symptoms and consume entire energy in applying methods to cure these symptoms only. That is

why the disease is increasing despite cure. Now the situations are highly telling to the fact that the period of warnings and argumentation is soon to finish and the time of the final verdict is very close.

Allah's Omnipotence has put two big devils on the heads of the western nations who are dragging them to ruin and devastation. One is the devil of genocide and the other is the devil of nationalism; the first comprehends their individuals and the other rules over their collectivity and governments. The first has malformed the minds of their men and women. It is damaging their generation by their own hands. It tells them about the different devices against conception of babies, incites them for abortion, tells the benefits of sterilization whereof they kill the seed of their regeneration power. It makes them so harsh and hard that they kill their own children. In nut shell this is the devil that is gradually inciting them to suicide.

The other devil has snatched away the power of right thinking and planning from their political thinkers and military leaders. It is creating in them the sentiments of selfishness, competition, hate, group differences, greed and temptations. It is dividing them into opposite and fighting groups so that they may taste the power of each other. This is also a form of Allah's punishment.

أَوْ يَلْسِّنُ شِيعًا وَيُنَزِّئَ بَعْضَكُمْ بِأَسْبَغِنْ^٢ (الأنعام:٦٥)

or split you into hostile groups and make some of you taste each other's violence. (Al-Anaam:65)

It is making them ready for a greater suicide which will be sudden, not gradual. It has gathered magazines of

firearms in the world and has created centres of devastation at various places. Now it is waiting only for a proper time. As soon as the right time approaches it will spark that magazine of firearms and then within no time such devastation will occur that every devastation before, will be considered little as compared to this recent one.

Whatever I have said is without any exaggeration. Looking at the kinds of preparations going on in Europe, America and Japan for the future battle, the visionaries are thrilling and they are being frenzied by imagining the consequences of this battle. Recently Sergel Newman who was previously a member of the American military staff has written a paper on the future war. He says that now the war will not be fought between armies; it should be called a general massacre which will not save even women and children. The intellect of scientists has snatched away the responsibility of war from the soldiers and has transferred it to soulless chemicals and weapons which are incapable of differentiating between the combatant and the non-combatant. Now the fighting groups will not fight in fields and forts but in cities and dwellings because according to the new theory, the real power of the enemy is not in the army but it is there in the dwellings, trade centres and industrial places. Now different types of bombs will be rained by the airplanes from which the fire chemicals, poisonous gases, infectious germs will spread and finish millions of people within seconds. One of these bombs named as Lewisite is such that a single bomb will break into pieces the biggest building of London. A poisonous gas is called the Green

Grass Gas. Whoever will smell it will feel as if he is drowning in water. Another type, the Yellow Gas, has the property of snake poison. This gives exactly the effect of snake bite if smelt. There are similar other twelve gases which are nearly invisible. These effects are not felt in the beginning, and when they are felt their cure would have become impossible. One of these gases spreads around on high levels in the environment so the pilot becomes blind when the aeroplane passes through its invisible clouds. It has been assessed that the whole Paris City can be completely destroyed within an hour if a ton of some of these gases is released in the atmosphere of the city. And to accomplish this only a hundred air planes will be required.

Recently a small electrical fire cracker of only one kilogram has been created. But it has such high level of energy that it releases at once the heat of 3000 F which spreads a fire that cannot be extinguished by any means. Water proves as petrol for it and science has not investigated any method of extinguishing it up till now. Intention is that it will be thrown on big markets of the cities so that they may catch fire from one end to the other. In the mean time when the people would be running in haste and fear, the bombs of poisonous gases will be showered on them which will complete the destruction.

The experts have assessed that with the help of these inventions big capitals of the world can be razed to ground within two hours by using only few air planes. Population of millions can be poisoned in such a way that

they would sleep all well in the night but none of them would rise alive in the morning. Water bodies of entire country can be poisoned with chemicals, cattle and animals killed and the fields and gardens perished. No effective remedy for all these freezing attacks has yet been discovered, except that the two countries attack each other in the same manner and proportion and both of them perish.

This is a short description of the preparations for future battle. Any body interested in more details can consult the book "*What would be the Character of the New War*" which the Inter Parliamentary Union of Geneva has published after a formal research. Going through the pages of this book you will judge best how the western culture has collected material for its destruction by its own hands. Now its age limit depends on the date of the declaration of war. The day when the war between two big nations of the world begins, the same day one can understand, that Allah's judgment for the annihilation of western culture would have accomplished: It is because that once the two big nations enter the field of war nothing can save it to be a world war. And when the war will be worldwide the destruction will also be global.

ظاهر الفساد في البر والبحر بما كسبت أيدي الناس لينذيرهم بعض الذي
عيموا لعلهم يتذمرون ⑥ (الروم: ٣١)

Mischief has appeared on land and sea because of (the deed) that the hands of men have earned, that (Allah) may give them taste of some of their deeds in order

that they may turn back.

(Al Rum: 41)

After all, the time is very close that the heir ship of the land be framed a new, tyrants be dropped from the scene and the vicegerency (*Khilafah*) of the world be given to some other nation (which will probably be from amongst the weaker ones). It is to be seen whom The True One chooses for this great purpose.

We have no means to know which nation will be raised in future. This is the offer of Allah Who gives it to whom He likes and takes back from whom He wills.

قُلِ اللَّهُمَّ مَلِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ شَاءُ وَتَنْعِي الْمُلْكَ مَنْ شَاءُ

(آل عمران: ٢٦)

Say: "O Allah, Lord of all dominion! You bestow dominion on whomever You please, and take away dominion from whomever You please, (A'le-Imran26)

But in this matter also He has a law which He has described in His honourable book. The law is that whenever He drops a nation because of her ill deeds He replaces it by a nation which is not rebellious like the nation inflicted by punishment.

وَإِن تَشْوِلُوا يَسْتَبْدِلُ قَوْمًا غَيْرَهُمْ لَمْ لَا يَأْتُوكُمْ أَمْثَالُهُمْ (جُمَّٰ: ٣٨)

If ye turn back (from the path), He will substitute in your stead another people; then they would not be like you! (Mohammad: 38)

So it seems that those weak nations which are the prisoners of their wishes and copying the western culture, leaving aside its virtues (whatever they could have restored) they are adopting its vices (which are the cause

of their being punishable), have no chance of gaining privilege of success and exaltation.

Tarjumanul Qur'an, Jamadi al Ukhra 1325 AH; October 1932 AC

THE SPEECH OF LORD LOTHIAN

The speech of Lord Lothian delivered in the last week of January at the convocation of The Aligarh Muslim University, Aligarh is in fact such an article that the educated people of India--both modern and old----should study it deeply and take lesson from it. In this speech such a person is unfolding the message written on his heart and mind who has not studied modern sciences and the culture thereof from far away, but instead, has taken birth in this culture and has passed 56 years of his life in the depths of this ocean. He is European by birth and family. Highly educated at Oxford University he has been the editor of a famous journal titled as 'Round Table' and has served the government of Britannia for about 21 years in important matters as a responsible person. He is not an external observer from far away, but a member of the house. He tells us about the actual ruins of the house, their causes and the real thirst of the people of his own home.

In a way this speech is a lesson to our modern educated people because they will know through it that the western sciences and the culture based on it is not only an antidote but has a lot of poison also. Those who have developed this aphrodisiac and used for centuries are themselves cautioning us to be careful and not take full dose of it. It has dragged us to the shore of ruin and

will definitely ruin you also. We ourselves require the antidote, and though we are not very much sure, but we feel that the antidote is there with you. Be careful, lest the antidote in your possession gets lost and you run after the taste of the poisonous aphrodisiac.

There is, on the other hand, enough material in this speech for the insight of our *Ulama* and religious groups also. They can judge better from this, what needs to be highlighted from amongst the teachings of Islam before the world they are living in today. This world has been experiencing the materialistic culture for centuries and now has become tired of it. Centuries before the antidote we presented to the English people in the form of the spirit of research and independence of thought they polluted it, in ignorance, with the poison of faithlessness and materialism, and mixing both they prepared an amalgam for the new culture. The part of the antidote in this amalgam with its own vigour raised them to highest levels of development. But its poison also continually worked together with the antidote so that now the effect of the poison has dominated over the antidote. After fully experiencing the bad result they are now searching for the more dose of the antidote. They have come to know, what are the poisonous elements in their aphrodisiac? They also have come to know how these unwanted elements are influencing them? They have now clearly felt what kind of antidote is necessary for them. But they do not know the antidote they require, is there with Islam and Islam alone, and nowhere else in the world and also that this last dose also is available in the same dispensary

from where they received it for the first time. Even after reaching this point, if they go on wandering for the antidote and poisoning the entire world, the *Ulama* of the Islamic world will also be sharing equally in the great sin. Now it is not a proper time that the *Ulama* keep on discussing matters of metaphysics and minor details of Islamic Law (*Fiqh*). Whether the prophet was the knower of the unseen or not? Can God speak lie or not? The example of the prophet Mohammad (SAW) is possible or not? What is the *shar'i* truth about the offering of thawaab (presenting good deeds to the dead persons) and pilgrimage towards the grave? Saying aameen loudly or raising hands after *rukoo'* is right or wrong? What should be the distance between the arch and the podium? These and many other such problems in which our religious leaders are wasting energy to solve, have no importance for the world and solution of these will not solve the great battle of truth and falsehood that is a burning issue of the entire world. Today the real need is to understand those problems which have been raised as a result of the growth of sciences and culture for centuries on the basis of the ignorance about God and faithlessness. The real task is to recognize these problems perfectly and suggest right practical solution according to the Islamic teachings. If the scholars of Islam did not develop capability of this task and did not take action in this direction then apart from whatever fortune the Europe and America will have to face, the Islamic world will also perish because the problems present in the western countries have also appeared in all Muslim countries and

India with full vigour and all Muslims and non Muslims are continually using the same right or wrong prescription suggested by those who are themselves ill. Now this is not simply the matter of Europe and America, it has become the problem of our own homes and our future generations.

Because of this we want that our modern educated people as well as *Ulama* attentively go through this speech of Lord Lothian. We shall interpret between the lines some of the aspects wherever required, to help you understand the theme of the discussion.

Lord Lothian begins his discussion as follows:

'Another matter that also requires elaboration I want to attract your attention to. Can India save herself from the harms of modern scientific and rational education which Europe and America are facing?

Two big consequences of modern sciences have appeared in the west. On the one hand it has greatly enhanced the reach of man on nature and its powers. On the other hand it has weakened the control of the age old religion throughout the world in general on the people educated in universities. About half of the vices of modern world are based in these two causes. Cultured man has become intoxicated by the influence of the power the science has provided to him. But with the growth in science and civilization he has not grown equally in moral which could have guaranteed that these powers could be used for his well being'.

In this introduction the speaker has in fact pointed towards a fundamental problem of human culture and civilization. Science being science is nothing else other

than an intense inclination towards research, deep thought, search and discovery based on which man comes to know about the hidden powers of the physical world, and develops techniques for using them. The new power the man receives as a result of this knowledge when used in daily life is called the growth of civilization. But both of these in themselves are not a surety for the growth and development of man. If they can cause growth may also pave way towards ruin. If man could work with the help of machine instead of his hands, started flying in aeroplanes, if messages are transmitted by electric wires and wireless in place of post offices, it never means that man has become prosperous. As much as his prosperity may increase by these things his problems and calamities may also hike. It is because as compared to the civilization in which man was equipped with only swords and arrows a civilization of man equipped with machine guns, poisonous gases, aeroplanes and submarines can be far more lethal. Growth of knowledge and civilization as being the cause of success and destruction wholly depends upon the culture under the influence of which knowledge and arts, civilization and societies grow. Culture in facts decides the track of growth, objective of activities and the use of accessible power. The same decides the peculiarity of relations between human beings. It is the culture that makes socially collective rules, individual, national and international moral laws and, in general, prepares human mind to decide how to inculcate the powers gained through knowledge in his civilization, how and for what

he should use these powers, which of the powers he should use and which ones he should keep aside. Observations of the physical world and the knowledge of natural laws themselves, cannot be the basis of a high culture. Because of these the man is not more than an intelligent animal. Just a materialist view of life can be established on these bases, according to which the only life for man is the present life. The exclusive objective of this life is to fulfill the animal lust to highest extent and the only use of power is to squeeze and dominate all in accordance to the law of struggle for existence, natural selection and the survival of the fittest that works in the world. The culture adopted by Europe was based on this view of life. It is its consequence that whatever powers the knowledge and civilization provided to man were consumed in the way of destruction instead of growth and development. Now the Europeans have felt that a human culture higher than this animal culture is needed and the foundation of this culture can be nothing other than religion. Lord Lothian further says:

'Of course scientific spirit played a definite role in slowly diminishing the age old superstitions. It expended the field of knowledge and thus made men and women free from many such bindings in which they were tied before. But it simultaneously made man devoid of spiritual and religious truths and did not leave any way for approaching it. Most of the western people are engaged like children in becoming fast, following wonders and tasting the deliciousness of senses. They have lost the capacity of passing a simple life and practically have lost connection with the

unlimited and eternal truth that the religion presents'. Religion which is an unavoidable guide of man and a single source of moral objective, respect and meaning for human life; the consequence of fall in its power we are observing in that the western world has started loving those political schools of thought which are based on race and class and has become faithful to the science which considers only the material achievements its target and is making the life ever more complex and grave. One of the consequences of this is that the Europe is finding difficult to unite between its soul and life that may free it from its greatest misfortune, the Nationalism'.

After this, Lord Lothian has put the following important question before the modern educated people of India.

'Can the two great religions of India-----Hinduism and Islam -----compete with the critical and the investigative soul of modern period more successfully than the biased religion of the west? This is the most important question and if India is to be saved from those inflictions which have comprehended the west then the scientific and religious leaders of this country will have to concentrate on this question. No doubt! the soul of investigation will slowly finish the elements of superstition and ignorance current in India up till now, and this will be very good, but the question is whether this will rub off the moral principle and the soul of both the religions from the minds of those who are expected in future to be the leaders of political, civilizational and industrial life of India? I do not claim to know the internal life of Hinduism and Islam,

but I understand that both of these have such elements which will make men and women both capable of keeping control on them. Christianity has failed because of some of the doctrinal bindings which hided and concealed the truths presented by its magnificent and glorious founder'.

As Lord Lothian himself admitted, in fact he does not know much about Hinduism and Islam. Looking from a distance he has found some elements in Hinduism and Islam which, according to him, can successfully keep the educated people on the higher principle of moral and spirituality while confronting with the modern soul of criticism and investigation. But those who have the internal knowledge, not only of these two religions, but also that of the other religions of India, the fact is not hidden from them that Islam is the only religion which can stand before the soul of criticism and investigation. To say more correctly, Islam is the only religion which can step forward with this soul and with its followers together. Why Christianity failed? Only for the fact that it is not a socially collective way; it is just the opposite. It considers only individuals, and for them also it has prescribed a unique way of salvation, that is to turn away from the world and face towards the heavenly kingdom. Only because of this the Christianity opposed instead of helping European nations when they took steps toward development, and they had to march only after breaching their barriers. More or less same is the situation in Hinduism. They also do not have any progressive philosophy, rational moral law and extensive social

system. The greatest power which has kept tied Hindus in a social organization till now and saved them from the influence of other cultures is their caste system. But the breach in this binding is sure and certain and at last it has to shatter. Then nothing will save the Hindu society from breaking and its locked doors will open wide for the external influences. Moreover, we are clearly observing that the ancient social laws of Hindus, their idol worshiping superstitions and their irrational scientific and philosophical opinions cannot stand before the modern scientific developments and socially collective enlightenment. Now slowly the Hindus are stepping towards a dichotomy based on which their fortune, and for a larger extent the fortune of entire India, will be decided. Either they will remain biased against Islam following the example of European Renaissance and will follow the materialist culture, or they will enter the fold of Islam in masses.

This decision largely depends upon the behavior of Muslims, especially those of their old and modern educated people. Islam cannot show a miracle by its name alone. If its principles are written in certain book then they will also not give miracles. In presence of the discord and laziness that the Muslims are showing today, the lethargy their Ulama are bound to, the influence that is explicit in their young educated generation, it cannot be expected from them that they will keep standing firm on their own position in the name of Islam; winning over the soul of India is a far cry. It is impossible to stand firm and unmovable in the fast and dynamic storm of

revolution. Either they will have to flow with the stream or turn the tide with full vigour. This second option is possible in two conditions. One, that the moral of Muslim masses be elevated and the soul of Islamic life blown in their hearts and minds. Secondly that the Islamic scholars and modern educated Muslims sit together and try to understand modern problems and solve them on the level of Knowledge and action in such a way that, except the blind and biased people, all rational men feel bound to accept the fact that for a developing civilization no other foundation can be right and chaste.

The controversy between science and religion in India is current even today as it was there in Europe about 50 years before. But there the environment has changed, and among those Indians also who like to eat the remains of Europe, the situation is to alter soon. Therefore, the time is close when the bias against religion will finish at least on rational and knowledge level, provided that we are ready well before to make use of the opportunity. Lord Lothian has pointed to this fact in these short words:

'Sixty years before, there was such a war between science and religion that it seemed it will never end.

The fight between the view of life as spiritual or mechanistic looked as if it will not finish before the death of any one group of them. But today, both the groups have cooled down; neither scientists nor religious groups confidently claim that they have solved the puzzle of the world. Instead, both of them are doubtful as to whether they even know something

about the mystery? So now such a combination has become possible which in the presence of new and powerful tumult of scientific research seems impossible'.

After all, Lord Lothian is not free from the Christian view of religion, and the rational view of religion which has been presented by Islam has not reached to him. Therefore, he can think at the most that a fusion between science and religion is possible. But we consider this fusion meaningless. In our view the true religion is that which could prove to be the soul and the guide of science. In fact Islam is that kind of religion and, in this period, if anything stops it from being the soul of science is not its internal defect, but is the slumber of its followers and the unawareness and ignorant bias of the flag holders of science.

Next, the learned speaker has discussed which type of religion can stay before the scientific enlightenment and intellectual criticism of the time? What should be the qualities of a religion which the man of this enlightened period requires? And what are the true requirements of man in this period for which he is in search of a religion? This part of the speech requires the greatest attention.

'If I am not making a wrong assessment of the situation, it is true that a religion can succeed the test that it is facing only when the new generation satisfactorily investigates that the practical problems of human life and its complexities can be best solved by it. The period of individual religion has gone now. Only sentimental religion is also not required today.'

There is, moreover, no chance for a religion in the present world which satisfies and supports a man only to the extent of providing some moral guidelines and expectations about a life which can be experienced only after death. Today's scientific man wants to judge everything, even the truth, on the touchstone of explicit results. If he has to follow a religion he demands that it should tell him what it has to solve the practical problems of his life. The expectation of salvation (Nirvan) after many births or entering the kingdom of the heavens after passing through the door of death is not such an attraction on the basis of which he will accept a religion. For his philosophical search the religion should first of all provide a key with the help of which he could find a satisfactory solution of the puzzle of the world. Then after using the exact scientific method and showing the cause effect relationship the religion should tell how the man should control those forces which are out of control and instead of benefiting man are threatening him to destroy. How it cures joblessness, irrational inequality, tussles between the individuals and disorganization in the family system which has finished the delight of man.

Man is looking towards religion only because the science has enhanced his problems instead of solving them. Therefore, he was never as impatient as he is today in asking the religion for the solution of his doubts and problems. Now, if religion likes to protect and restore its position and regain its lost ground, it should answer these questions spiritually and scientifically so that their results may be tested in the

same world and not left for a world after death. We the western people know that this is the greatest question raised before us today. Can you, the people of India, address this question?

From this part of Lord Lothian's speech, it seems as if there is a thirsty person who does not know about water but feels the symptoms of his thirst correctly and tells that the fire of my breast requires something of this and this quality. If water is put before him he will at once cry, 'This is the thing that I actually require', and take it to his lips. This is not the condition of Lord Lothian alone, but whole Europe and America and all those who have been tempered well in the scorching heat of the present culture and civilization and after passing through the outer green and grassy boundaries have entered the central vast desert of science and philosophy, are feeling the same thirst. All of them are crying for a thing of similar qualities as described by Lord Lothian. And all of them do not know the name of water, also not that where it is found but saying again and again,

بھر کی بجھ آگ جس سے وہ شے لا

an Urdu couplet which means, 'Soon bring a thing which could extinguish the fire of the liver'.

They have heard the name of water, but irritate only because they have not seen the actual thing and have been listening from their ignorant and biased elders, 'Lo! Never come close to the water, this is the name of a highly poisonous thing'. But now they have reached on such a stage that if water is put before them without

telling its name, they will cry, 'Yes this is the same thing that we required most'. Then if they are told that this is the same water from which you used to run away, they will say with their mouth wide open, 'What a deception we had been held for such a long time'?

The scientific man of the present time has tested Christianity well and the fact has become clear to him like the shining day that it is not the remedy of his disease. He is sometimes wondered by the subjective philosophies and historical antiquity of Budhism. But its failure becomes explicit just on the primary test of scientific analysis and criticism. Budhism is nearly a Hindu edition of Christianity. As far as the Hinduism is concerned, it creates the same kinds of problems and complexities against which the modern man is in need of religion. Irrational inequality among human beings is found most in the domain of Hinduism. The worst kind of economic robbery i.e. money lending and usury has become an inseparable part of its system. The real cause of war i.e. caste system and hate between genealogies is fused with its foundations. The system it has established for collective life does not bring human beings together but divides them into uncountable groups and genealogies. Their social rules are so pathetic that the Hindus having thousand years of familial history are compelled to break them because they are not based on knowledge and intellect but they are founded on biases and superstitions. Above all these material problems, it is even more incomplete in the domains of moral and metaphysics. It has no key to solve the puzzle of the

world satisfactorily. Its doctrines are based only on faith; no practical or rational demonstration is possible in their favour. In the field of moral it makes an attractive magic of hypotheses, as for example that of the mahatma Gandhi, but is devoid of rationality and practical wisdom. If its failure is not discovered in the present period of enlightenment up till now, soon it will.

After this, only Islam remains in the field, which just befits to each of the standards which the scientific man of today is presenting or can present for the judgment of a religion he requires.

The concept that religion is only a personal concern and it is related to the individual conscience alone has now become old. This was one of the false opinions of nineteenth century, which some of the Indians of this fourth decade of twentieth century are going on repeating who despite claiming for modernity are in habit of lagging 50 years behind. Now it has become almost universally accepted that the concept of individual cannot be separated from the society. Every man is tied with the other man through innumerable relations, and a society as a whole is like a body in which individuals are the organs of the body. Religion is required not only by the individual for the satisfaction of his conscience and salvation after death but also by the society for its organization and for all the activities of worldly life. And if this is not required then it is neither for an individual nor for the society. This is a childish concept that the organization of the society should be of one type and the religious beliefs and actions of the individual being

unrelated to the organization should be of some other type. Religious beliefs and actions not harmonious to the collective life are but useless; these are certainly to weaken in a system if they do not accept interacting with the other part of the system. Therefore, there can be necessarily only one condition out of the two. Either the entire system of the society should be irreligious and religion be ousted completely from the life of man as the socialists have done, or the social system should be perfectly religious and the religion be considered as a guide to the culture and civilization as the Islam requires. The world has experienced the first for a long time. It could give the same bitter fruits as Lord Lothian has described. In fact, it is giving these fruits and will go on producing them in future also. Now the salvation of the world is there only in the second alternative and the chances of its acceptability and practice are increasing day by day.

But as I have said earlier, making use of these chances or losing them forever is in the hands of Muslims. The pace of events has brought the world, and also India as a part of it, on such a turning point from where it can move towards Islam and also towards materialism and lowest of the low type of moral distortion. As it has been moving for a long time towards the later direction, its face is naturally towards it. Although, because of the dangers of this path it is terrified and looks around to see if there is any way of safety? But the way is hidden from its sight. In fact, it requires those leaders who may forcefully raise the

curtain from its eyes and clearly prove that Islam is the only way of salvation. Muslims can lead the whole world if a group of hard workers (*Mujahid*) and original thinkers (*Mujtahid*) take birth among them. They can achieve the same honourable place where they had been earlier and are enticed seeing the western nations on the same position today. But if the masses of this nation kept on sitting with the same cowardice and unwillingness, if their youth continued considering perfection in eating the remains of the others table, if their *Ulama* kept engaged in the same old discussions of Islamic law and theology, if their leaders and political guides went on considering to imitate the others as the highest rank of resolution and keeping engaged in the greatest fraud of the twentieth century as the greatest act of wisdom; in short, if from the hands and feet of this nation to the mind and heart kept low and idle, and out of these billions of the people some of the people loving Allah could not strongly stand, then tied with the world this nation too will move towards the same lowest of the low and fall in the same degree of fire. And the rage of Allah will once more call,

(٢٢:٣٦)

بُعْدًا لِلْقُوَّمِ الظَّلِيمِينَ ②

be far away the cruel nation. (Hood:44)

DISPUTE OF THE EAST AND WEST IN TURKEY

Speeches of Khalida Adeeb Khanam

A famous, learned and warrior woman of Turkey, Ms. Khalida Adeeb Khanam visited India some days before on the invitation of Jamia Islamia and delivered some speeches in Delhi. They were rendered into Urdu by the learned Professor Syed Abid Hussain. Here we will critically review these speeches.

There are two countries in the Islamic lands which have the status of leading the world Muslims in two different capacities; Egypt in mental and Turkey in political capacity. The relations of Islamic *Millah* with Egypt are relatively closure because its language is our inter-*Millah* Arabic language. Arabic literature is transmitted to the Muslims of the entire world, its influences reach from China to Morocco and only this is the biggest means of communication between Muslims, understandings between each other, and knowing of events which happen in the area. In contrast, though the Turkish authority is established throughout the Islamic world because of her warrior's life, brave defense against western attacks and sacrifices for the honour of the *Millah*, and because of this she is leading the Islamic world, yet there is a thick screen between her and the

other parts of the Islamic world because of little communication due to difference in language. That is why the mind set of Turkish nation, her mental growth, her civilizational, political, religious and scientific achievements are very little known to us. Especially we know very little about the intrinsic causes and real spirit of those revolutions which have taken place there within ten or twelve years from now. Many people are greatly angry with them; some have good opinion, while some others have made their western tilt of mind a great proof in favour of occident. Thus the little knowledge we have about them is not enough for understanding the Turkish spirit.

In this situation we consider ourselves fortunate that a person has elaborated in India before us the innate condition of her nation. This personality was not simply an actress of the stage but was one of the motivational powers of revolution. Moreover, by the blessings of God she is equipped with scholarly insight, philosophical perception and depth of thought on the basis of which she can understand and also elaborate the intrinsic motivations working behind the external events. Thus we have got a chance to know and understand Turkey for the first time through a genuine and reliable source. She has tried to unveil before us the spirit of modern Turkey and has told us with perfect truth and trust that the nation which is not only leading the Islamic world but also trying to provide intellectual guidance, what in fact she is internally and which elements it is made of? Which forces are helping it, what factors have brought her to

this stage and in which direction it is now moving? This genuine treasure of knowledge is beneficial to us from different angles. Its benefit is not only that the true account of Turkey has come into our lime light but its great benefit is also that we can more deeply and far more better understand the spirit of the guidance reaching to our young generation through Turkey. Moreover, we have found one more channel for understanding the innate factors involved in the revolution that is taking place in the Islamic world.

Before we could understand Turkey through Khalida Adeeb Khanum we should try to understand her. There is no doubt that her heart is perfectly Muslim, full of a faith that we should be desirous of, it is a warrior's faith¹. One cannot find even a tint of faithlessness and irreligion in her thoughts. She loves Islam like a true Muslim. But her mind is not a Muslim equally like her heart. She has obtained western education through and through, studied only western thoughts, seen the world, Islam and her nation through the western glasses. All her thinking and theoretical powers have been cast in the western mold. Though the Islam and the oriental thoughts hidden in her heart have defended against the powerful influence of the west because of which there is enough balance in her thoughts as compared to the other revolutionary leaders, yet her defense could not save her from the domination of the west.

It seems her knowledge about Islam is limited to a

1. Unfortunately the later studies could not help me keep even on this opinion.

great extent. Perhaps she has not given even one tenth part of her time to study the Qur'an, *sunnah* and the Islamic history as she has devoted to the western philosophy, history and sociology. It is because of this that whatever could come to light about her thoughts related to Islam through her speeches is full of good faith but very little of talent, vision and insight.

In her last speech she says that the personality of Gandhi ji 'is a perfect model of modern Islam'. Only that person can say this who does not know how high is the Islam from the relations of modern and old and what is the perfect model of it? One who has gone through the qualities of an Islamic character and has known about these perfect characters even in flesh, the greatest heroes of the world, what to say of Gandhi Ji, do not prove weighty in his sight. And this is not based on national bias but on the irrefutable historical truths. Keep in view of the characters of Abu Bakr Siddique, Omar Farooque, Ali Murtaza, Hussain bin Ali, Ahmad bin Hanbal and Abdul Qadir Jeelani and then decide with justice which of the historical personalities except the messengers of Allah can be put to compare with the characters of these personalities?

She looks in the nature of Ottoman nationality the influence of all from the genetic qualities of ancient Turkish nation to the Greek, Byzantine, even the democracy of Plato. But she cannot see the influences of the preaching of the Quran and that of Mohammad (SAW) while these were the teachings which adorned even Turk villagers of the Central Asia with civilization

and culture, instilled in them the quality of capturing and guiding the world and converted their strength of ruin to the power of growth and development. What at the most Khalida Khanam could see as the effect of Islam in the Ottomans was only the Islamic justice and equality. That too, when the king Saleem wanted to propagate Islam among his people with the help of sword and Shaikh Jamaluddin Afghani wanted to stop him from this act and the ferocious ruler like Saleem had to bow his head before this command, Khalida Khanam instead of seeing Islamic justice in this grand event, looks in Ottomans the feelings of their nationality and sentiments of the protection of their ruling principle. She could not understand that there was the spirit of ﴿لَا إِكْرَامٌ فِي الْتَّهِيَّةِ﴾ (*Let there be no compulsion in religion*, (Al-Baqarah:2, 256) in the command (*fatwa*) of Jamaluddin Afghani and it was the power of Islamic truth that provided strength to deliver the fatwa before Saleem. Also, it was the dignity of Islam which compelled Saleem to bow down before the *shar'i fatwa*.

Khalida Khanam seems disgusted with the extremism, despotism, forceful social order, unlimited bent towards west and materialism, and behavior about religion. She likes a balanced combination of west and east, likes friendship between materialism and spirituality and accepts the fact that the combination achieved by Islam in these two is the best, but does not have insight in Islam. Therefore, she does not know what is the correct combination under the influence of Islam and where is the demarcation line between the balance and

justice on the one hand and the addition and deletion on the other? Yet, apart from her personal views we find in her speeches a clear, explicit and correct description of the mentality and inclinations of modern Turkey and the historical causes of its revolution. And we require the same.

Turkish nation¹ accepted the faith of Islam when the intellectual fall of Muslims had started. Spirit of war was still present but the spirit of intellectual labour had finished. Intellectuals having insight in Islam and high scholarship of *fiqh* were scares. Islamic culture was half dead and Islamic thoughts were almost dead. Unmoved imitation was dominant in *shari'ah*. Persian and Roman elements had entered in civilization. Illuminist thoughts on *tasawwuf* and philosophy on reason were dominant. Scholars attaining knowledge directly from the Qur'an and *sunnah* were scares. *Ulama* were mostly busy in literalism, theological complexities, fighting for explications on the footsteps of the precursors. Affluent people mostly followed the footsteps of the Roman and Persian emperors. *Sufis* and spiritual leaders were far away from the true *tasawwuf* of the initial period of Islam and followed the monks and ascetics. The growth of sciences and arts among Muslims had come to stand still. Their inventive investigations in research and discovery had almost finished and the signs of fall after escalation had appeared in all the Islamic countries.

Thus the Turks appeared in the Islamic history with a fundamental weakness. The Ottoman Empire was

1. Here Turkish nation means ottoman Turks.

established nearly in the same period when the process of intellectual growth and enlightenment of knowledge had started in Europe. Though the Ottomans in the first two or two and half centuries had established supremacy of Islam over Europe by incurring them repeated defeats, but the Turks hand in hand with other Muslims were slowly approaching towards fall. In contrast, the western nations with which they were in a direct confrontation were moving ahead and fast towards intellectual and material growth. Conditions changed in the seventeenth century; the English army, their material, explicit and implicit power so increased that they openly defeated the falling Turks in the war of St. Goatherd. But the eyes of the Turks did not open. They fell lowest of the low and the English people went on growing. In eighteenth century, the moral, religious, political, scientific and cultural state reached the lowest point of fall and the dominance of the English people became prominent.

Sultan Saleem in nineteenth century felt this weakness and started reforming the government, introducing modern sciences, reordering the army and using new western weapons. But the ignorant sufis, short sighted *Ulama* who were completely devoid of the true knowledge of religion and its spirit opposed reformation in the name of religion, considered the orientation of army on western model against Islam, declared the uniform of the army as the imitation of Christians; even the use of sanguine was opposed because according to them using the weapons of the unbelievers was a sin. Saleem was defamed by saying that he is wasting Islam

by introducing the models of unbelievers. Ataullah Afandi delivered a *fatwa* that, 'a king who acts against the teachings of the Quran is not fit for ruling'. Consequently Saleem was dethroned in 1807 AC. It was first time that the religious leaders based on their ignorance and dark mindedness propagated a wrong opinion that Islam is against growth and development...

The time was changing fast. Turks were being influenced by these changes more than other Muslims. They were standing just face to face with Europeans and also confronting them. Their political, civilizational and commercial relations with western nations were very close and deep. Europeans and Christians living in their own territory were speedily accepting the western influences. But the religious leaders of the Turks who were quite away from understanding and mental labour (*Ijtihad* hereafter) and quite unacquainted with the real teachings of Islam closed their eyes from these changes and compelled the Turkish nation not to go beyond the environment of hundred years before. Mahmood, after Saleem also tried to reform but the nobles and the scholars again differed. After facing great difficulties he could be able to introduce modern army system, but the ulama and mendicants (*durwaish*) continued preaching that these reforms are inventions (*bid'at*). Islam is being distorted through these, the king has become faithless and serving the modern army is the cause of the distortion of faith.

This was the period in which intelligent people of Turkey had commonly felt about the backwardness of

their nation. They studied the western knowledge and literature, thought upon the causes of their development, deeply looked into their systems and tried to implement such reforms in the laws of their own kingdom, matters of organization, educational institutions and the system of war that they could develop equal to the west. According to Khalida Khanam these were the people in whose veins and muscles the Islam had set in. Their hearts and minds both were Muslims. Though they felt their weakness but they were never apologetic towards the west. They were not awed by the west and not ready to accept everything without distinction. Their only target was to cure the weaknesses of their government and nation by accepting the beneficial aspects of the west and compete equally with Europe in every field of life. They reformed the system of government and army in the period of the king Abdul Hameed Khan. They blew the spirit of life in literature, established new schools and colleges and within few years developed a generation in which with all the jewels of Islamic culture, high abilities of thought and management were present. By the time of the dismissal of King Abdul Hameed in 1876 AC this group accomplished the work of nation building despite innumerable external and internal difficulties. Fruits of this work appeared in the form of statesmen like Omar Pasha and memorable, literary true Muslims like Namiq Kamal and Abdul Haq Hameed.

But King Abdul Hameed came and changed the direction of movement all of a sudden. The period of 33 years from 1876-1909 AC during which another nation,

Japan became far ahead. This selfish king, only for his personal power, used this period in sabotaging the scientific, intellectual, civilizational, political and organizational development of the Turks and killing their spirit. We do not have space to discuss his activities in details. In short he was a person who lost in distortion this period of growth and development in which each moment was highly important and precious. He spoiled the best minds of the Turkish nation. He found a unique person like Jamaluddin Afghani but lost him also. But the greatest loss inflicted by him not only to the Turks but also to the whole of the Islamic world was that he used the power of the chair of *khilafah* and social influence of the backward looking *Ulama* in digging out the foundations raised by reformers in the period of reorientation ('Ahd-e-Tanzimaat, hereafter), blocking the literary and intellectual growth of Turks and uprooting the political and organizational reforms. This selfish and not foreseeing activity of the king created a revolutionary burst in the new Turkish generation. They started considering religion against growth and turned away from it. The hate which rightfully developed in their hearts against the dark minded *Ulama* and nobles (*masha'ikh* hereafter) turned towards religion in revolutionary zeal. They thought, and the ignorant ulama and *masha'ikh* made them to think that Islam is a tranquil religion; it is not able to move with the world, its laws cannot modify with changing time and there is nothing stable in it except few doctrines. Within these 33 years' period of despotism which was unfortunately coloured

with religion created in the new Turkish generations, the materialism, this worldliness, perfect admiration of the west, blind imitation of western thoughts, hate from its own past, displeasure from everything old and complete disgust from *Khilafah* and Islamic unity (which Sultan Abdul Hameed used to achieve his selfish goals). An opinion was established among them that for gaining high position in the world it is necessary to build the castle of Turkish nationality on completely a western model and after razing old foundations to the ground.

The revolution of 1908 AC dethroned Sultan Abdul Hameed and the kingdom came under the power of the zealous, excited and apostate youths. According to Khalida Khanam these were quite different from the reformers of the period of 'Ahd-e-Tanzimaat. None of them was equal in ability, thinking power and intellect to the thinkers of that period. They had before them neither that much of high aim, nor the strength of character; none of them equaled those leaders in sincerity and training. They neither had such a high level of feelings about the national grace nor ability of criticism to differentiate correctly between the old and the new. It was a group of such youths who were just devoid of the knowledge of Islam. They were weak in Islamic training, also not deep in western knowledge. A great bias had developed among them against their own religion, culture, knowledge and literature, and their old societal system. They were prominently impressed by western achievements. They were restless to change everything. When the kingdom fell into their hands the still water which because of the

bindings of a long period of 33 years had decayed took the shape of a storm. This is the period in which the Turks were empowered by the demon of nationalism and *Toorani* favoritism, cold feelings about Islamic unity started appearing among them, criticism against religion began, stress began to grow for the perfect following of the western culture by erasing the ancient one, proposal was presented to opt Latin script to break relations from the past and come closer to the west, a group of official *ulama* stood to mold Islam according to the new ideas whose leader was Zia Kaukab Alip. He is the same person who preached strongly in favour of *Turani* unity as against the Islamic one. He taught the Turks to hate the Islamic history, its famous brave persons, and to be proud of the ancient and wild Tartars. He cleaned the Turkish language from the qualities of Islamic literature and stressed upon completely imitating the western civilization, societal pattern, culture, norms and all the aspects of practical life. A person having such ideas stood as a *Mujahid* leader of the modern revolutionary group and began with the help of his followers to interpret Islam in such a way that baring only few doctrines and moral principles of Islam every other thing may be proved changeable so that it may be molded according to the western model.

On the one hand such a great revolution was to begin in Turkey, and on the other hand there were the Turkish *ulama* and *masha'ikh*. They were not yet ready to come out of the seventh century environment, their stillness, dark mindedness, backward looking, and their refusal

from walking with time was the same as it was in the period of Sultan Saleem. They were still claiming that the doors of *ijtihad* have been closed after fourth century though the doors of faithlessness were opening just before their eyes. They were busy in reading and teaching the same books of philosophy and theology after throwing which the time had gone 500 years ahead. They were presenting in their preaching the same interpretations of the Quran and the same weak traditions of the prophet (SAW) listening to which the people of 100 years before waved their heads but today's minds were being repelled not only by these interpreters and tradition narrators, but also by the Quran and the prophetic traditions. They were still emphasizing that the same *fiqhi* laws will be applied on the Turkish nation which are written in '*Shaami*' and '*Kanzud daqaiq*', no matter if this emphasis results into the freedom of Turks even from the laws given to them through the Quran and the *sunnah* of the prophet.

In short, there were *ulama* and the *masha'ikh* on the one hand who stuck to their custom which repelled the Turks within 100 years from the position of *tanzimaat* and dragged them to this level, and on the other hand there were the revolutionary leaders who despite being Muslims by heart were mentally moving far and far away from Islam in the factual world of thought and action. Second world-war was fought in the same period when the unfortunate Muslims of Arab and India together cut the throats of Turks. Moreover, when the Turks after the war started labouring to save their nation from complete

ruin, it were the Caliph and the *ulama* of the time who differed most with them. These last strokes proved to be final for the half dead Islam of the revolutionary Turks. We are seeing the result of the same in the form of imbalanced modernity of the new Turkey. The unbaked revolutionary thoughts which could not become strong because of the engagements of the wars of Tripoli, Balkan, World War and the attack of Greece, became strong and started taking practical shape after the Lawson's Conference. Complete western civilization and society; high level of gender bias in language, literature and politics; breach between religion and state after finishing Caliphate; and according to Khalida Khanam emancipation of the state from religion and making religion the subordinate of state, enacting the law of Switzerland in place of the Islamic law; changing the explicit and clear teachings of the Quran in the matters of inheritance, marriage and divorce; bringing women as against Islam on the track of freedom on which the European women are walking after the world war; all these are the natural consequences of the stillness of the ignorant *ulama*, wishes of the astray *sufis*, selfishness of those kings who made bad use of Caliphate, and complete ignorance of the revolutionary leaders from the Quran and the prophetic *sunnah*. Alas! The Turkish nation in this century could not produce a single person who had insight in the Quran and *sunnah*, understood the true soul of the Islamic teachings, made use of the power of correct *ijtihad* by viewing the changed conditions of the time, and consolidated--- by implementing the general

laws of Islam on the present conditions --- a harmonized system based on The Book and the *sunnah* and capable of dynamically moving with the speed of time.

Those who do not know about these references of the Turkish history are committing strange mistakes. Old religious minded people are delivering *fatawa* of infidelity and sin against the Turks. But they do not know that more sinful than the common Turks are the Turkish *ulama* and *masha'ikh*. It was their stillness that pushed away from Islam toward Europe, a warrior nation which alone stood to defend Islam for a long period of 500 years. And there is a prompt risk that similar tranquil persons will push other Muslim nations also towards the same direction. Modernist people on the other hand are presenting the revelation descended from Ankara in a way as if the Quran has been cancelled and the prophet hood of Mohammad (SAW) has ended. Now, as they think, if there is guidance then it is there in the footsteps of Ata Turk, if there is the light of knowledge it is there in the revelation coming from the heavens of Ankara. Although the condition of the followers of the helpless Ata Turk is like the condition of people told in the Ayah of the Quran:

ما لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَحْرُضُونَ (الزُّكْرُفُ: ٢٠)

they have no knowledge thereof and they are making
guess only. (Al-Zukhruf:20)

DECEPTION OF RATIONALISM -1

Effect of western education and culture on the religious thoughts of those youth who are half ripe or raw in Islamic education and training can be assessed by their writings and speeches which are often delivered by them. For example an essay of a Muslim graduate who belongs to the United Province is in our view. Describing his journey to China and Japan he explains:

"Travelers of china with us are high grade drinkers. Pork is their life and soul. Now I understood the secret of the growth of Christianity. China considers shameful to follow its ancient religion together with new education. It would not have hesitated to accept Islam if it was able to understand it. But Islam deprives him of all diets pleasant to him. Inevitably he accepts the Christian faith. No wonder, if Christianity becomes the state religion of China. I like a little leniency with the newly converted Muslims of Europe and China. I doubt if it is altogether forbidden (haram). It is very possible that it was prohibited for the Arabs because of some special cause. But in these countries if it becomes without it, فَمَنْ أَصْطَرَ عَيْنَ بَاغَ وَلَا عَاجٍ (but one who is compelled without disobedience and rebellion(Al-Baqarah: 173), what makes the difference? In short, the cause in general, only of this command of the Quran could not be understood by me up till now. There is such a wide distance between the principles of stomach and the factors of morality that, if a religion

is to prepare even the menu of our diet why should it not teach us iron and gold smithy, tailoring and sewing etc. In my opinion the secret of the lagging behind of Islam in growth is hidden in that it makes man, by plundering all his rights, a dead body and a senseless baby that he forgets everything in his way of growth in this world. Otherwise, the religion should be only to the extent as the Christians have understood it".

After this he writes when telling about the conditions of Shanghai:

"Looking at these innumerable, joyous, pleasant and comfortable creatures of God, the heart does not witness that within a few years they will become the fuel of the hell. As if only this purpose of their creation has remained in the custody of God. Moreover, if they are all idol worshippers and infidels except a few, have they to be kept in the hell for they committed only one mistake of having made the earth of God populous? Neither they murder the pilgrims (hajis), nor commit sodomy. They neither digest the wealth of others, nor use false explanations for making the act lawful. They are passing their life quietly with good manners. Yet they are to be dragged to hell, why? Certainly the doctrine of partnership to God is false. But tell at least that if a person naturally accepts the presence of Some One Who kills and gives life to him, then only because he does not understand the nature of Him like us, or he does not believe that Arabic is the language of God, you become his enemy and he becomes your enemy. But no, all this is not necessary for you. The only necessary thing in your

opinion is that the trousers should be of a particular style, the shirt should be of this or that cut, one should eat a particular type of food and there should be a beard of four fingers length on the face. One should not step in the schools of his country because the religious language and art is not taught there".

He says as follows about the port of Japan, Kobe: *"I wandered at Kobe for about two hours. I found not a single beggar there, nor any person in bad condition clad in torn and old cloths. This is the condition of growth and development of a nation which knows neither the religion nor God."*

Then, according to his own words, he begins to give "good advices" (*mow'iza hasana*):

Remember that ahsan (kindness, courtesy and goodness) is the true din, and this is not bound to any language or art. Its natural objective is that we are accountable to our own activities in the life to come or in the present life itself. In fact, Islam is this. Whatever you add to this in the name of religion is nothing but deception of yourself (nafs) or the derangement of your brain. The day you will confine religion to these two points and break all the chains of shari'ah you will also reach the top of growth with other nations. It is better to say that you will create conscience among nations so that if the world has not gone from their hand, the heavenly kingdom will also not go. You are not a nation in yourself but you are the reformers of nations. For God's sake, do not give chance to say that a nation is developed while the Muslims among them are weak and the cause of their weakness is certainly

their strange and wonderful religion."

This passage is a patent example of the common mental condition of our newly educated generation. They have taken birth in a Muslim family, naturalized as a member of Muslim society; that is why the love of Islam and sympathy with Muslims has been imbibed in them as first drop of drink given to infants (*ghutti*) and set in their hearts without any participation of their intention and intellectual thinking power. But before converting this enforced and unintentional Islam into intentional and conscious Islam, and before providing them the ability to understand its teachings and then accept them, they were sent to the English schools and colleges, where their thinking and mental powers were trained in quite non Islamic environment and the principles of western thought and culture overwhelmed their minds in such a way that they began to look everything through western glasses and think on every problem from western mind. For them, within the environment of western dominance, it became impossible to think freely. They learnt the lesson of rationality by the west but the minds were not theirs; they were bagged by Europe. That is why their rationality became English, not independent and their own. They also took lesson of criticism from the west but it was not a free lesson. The lesson was to accept western principles as true, and then judge everything coming from the other side according to these principles, while keeping the principles aloof from every criticism. When, after this training they came out of schools and colleges and participated in the field of active life, a

distance of the east and the west had appeared between their hearts and minds. Their hearts were Muslims but minds were not. They lived with Muslims, interacted with them the day and night, tied with them in society and civilization, looked around themselves the religious and cultural activities of Muslims, their relations of love and sympathy were with the Muslims, but the faculties of thinking, understanding and opinion making were all molded according to the west with which neither any of the principles of Islam nor any activity of Muslims had little coordination. Now they started criticizing everything of Islam and Muslims according to the western standard and considered wrong and amendable everything found below this standard, no matter if it belonged to the principles of Islam and their ramifications, or it is simply an activity of Muslims. Some of them also studied Islam to know the reality but the standard of research and criticism was simply the western. Then, how could the straight nail of Islam befit the hole of their twisted mentality?

Whenever these people speak on religious matters, it seem as if they are debating without thinking and understanding; neither their antecedents are correct nor logically arranged; they do not even try to draw correct inference and fix their own position at the time of speaking. They go on changing their position; once talking in a particular capacity they all of a sudden begin to speak in another capacity, that too sometimes contradicting the previous one. Loose thinking is the prominent quality of their religious talks. Speaking on

non religious matters, they keep themselves ever alert because they know that any breach of rule will dishonor them among the scholars of the field. But because religion has no importance in their sight and it has no weight as to use their mind skillfully, they speak freely as if they are sitting on the armchair after taking dinner and speaking only for mental amusement so that there is no need of keeping the rules of discussion.

Another prominent feature of their writings is the superfluous thoughts and lack of knowledge. Except on the matters of religion they cannot dare to speak with such a lack of knowledge and careless thought because a single loose word will debase them. But they do not consider research, study and thinking necessary in the matters of religion. It is their habit to make opinion on the basis of cursory knowledge and discuss informally. It is because they have no fear of seizure and criticism. The criticism will come only from the *maulwi*. And it has been accepted in principle that the *maulwi* is always dark minded, putrid, antique and narrow sighted.

The above passage of the learned writer under review, chashm-e-bad door (may he be saved from evil sight), has these two qualities. First of all it does not become clear whether he is talking as a Muslim or a non Muslim. There can be only two capacities of a person speaking on Islam, either a Muslim or a non Muslim. For a Muslim no matter if he is orthodox, liberal or reformer, it will be necessary to talk within the framework of Islam i.e. to consider the Qur'an as the final authority and accept those principles of religion and the laws of

shari'ah which have been determined by the Quran. If he does not consider the Qur'an as final words and thinks debatable anything proved by the Qur'an he will come out of the frame of Islam. Then he cannot debate in the capacity of a Muslim. In contrast, if the speaker is a non Muslim, then he will have full right to deliver any criticism on the principles and the laws of Islam because he does not accept the Qur'an as final words. But in this capacity he will have no right to speak as a Muslim and teach Muslims the meaning of Islam and tell the ways for the growth of Islam. When an intelligent and conscious person will talk about Islam thoughtfully, he will first of all decide which of the two capacities he should fix for himself and will always keep in view the rational conditions of this capacity. Declaring oneself a Muslim and simultaneously criticizing the principles and the laws of the Quran, debating on the finality of the Quran, and advising Muslims cannot be the act of an intelligent man. This is bringing the opposites together. It means that a person cannot be simultaneously a Muslim and a non Muslim, within the frame of Islam and also outside it.

We are not as suspicious about the ability and intelligence of the writer as to expect from him that he will collect these two contrasting positions within himself when discussing on matters other than Islam. We also do not anticipate that he would use the right of criticizing the laws established by the king of India while sitting in the court of the king. We also do not guess that he will criticize the principles of a school of thought after declaring himself to be the follower of that school. But it

is strange that in the case of Islam he has opted for quite different capacities and never felt that he is continually changing his position. On the one hand he calls himself a Muslim and preaches Muslims for 'Ahsan' i.e. the true religion. On the other hand he criticizes the principles and the laws framed by a book on which Islam is founded and to consider its words as final is a compulsory condition for being a Muslim. The Qur'an declares swine's meat as haram (prohibitory) in very clear words, not once but at four places¹, but you like to be lenient in this command. Interestingly enough, the leniency is for the sake of the growth of Islam. It means that you want the growth of Islam more than that of the Qur'an. Or is there an Islam outside the Qur'an which you want to develop? It is true that the Qur'an gives us the menu of food and differentiates between the filthy and the clean, and clearly says that you have no right to decide of your own upon anything to be allowed or forbidden². But you stress upon your right while hesitate to give the Qur'an the right of including in religion the instructions about eating and drinking. The Qur'an does not keep religion within those limits which were given to it by the followers of Saint Paul (not those of Messiah). It determines the laws about dress, drinking and eating, marriage and divorce, inheritance, exchange of goods, politics, judiciary and crime etc. But you consider these laws wrong and against the growth of Islam, blame it to make man a lifeless child and suggest that the religion

1. Al Baqara: 173; Al Ma'ida: 3; Al An'am: 145 and Al Nahl: 115

2. Al Nahl: 116 (But say not - for any false thing that your tongues may put forth - "This is lawful and this is forbidden,"

should be only as much as the Christians have understood. The Qur'an in itself has given the laws of *shari'ah*, and after explicating them as the limits of Allah has commanded to obey them. But you consider these limits of *shari'ah* as shackles and consider necessary to cut them for the growth and expansion of religion like Saint Paul did. According to the Qur'an, faith (*Iman*) is the primary and necessary condition for salvation, and those who do not believe in God it clearly says, 'are the fuel of the hell'¹ even if they are countable or not, in good or bad condition. But you are the one whose heart does not like to see countless unbelievers in the hell within few years because you see them glad, pleased and in good condition today. You are not able to understand what crime they have committed except populating the land of God. The pertinent question is, 'how can you remain a Muslim after having such a wide open difference with the Quran'? And if you are a Muslim, how can you differ from the Quran? Do not disagree with the Quran if you are a Muslim, and if you want to disagree then stand outside the boundaries of Islam.

One who is not satisfied with the principles and laws of a religion, whose heart does not witness as to their truth, who is not able to understand their wisdom and for whom some or most of these can be protested, there are always two alternatives at his proposal. Either he should give up that religion. Then he will have full right to criticize any principle or law of that religion. Or if

1. إِنَّمَا تَعْبُدُونَ مِنْ دُوْنِ اللَّهِ مَا يَرَوْنَ ④

(They will be told): "Verily you and the gods you worshipped beside Allah are the fuel of Hell. All of you are bound to arrive there." (Anbiya: 98)

despite this dissatisfaction he likes to keep himself within the bounds of that religion he should restrain and instead of attempting to use his axe as a scholar (*mujtahid*) he should sit as a student and try to solve his doubts. In this situation only these two methods are rational according to the requirements of the intellect and whenever an intelligent person will experience this problem he will chose any one of them. But the learned writer and many others like him, those who have gone through the English education and training, have no moral courage to chose the first and feel shame to consider the other. Therefore, they have opted for the middle irrational path. On the one hand they keep themselves within Muslims, want to see Islam growing, throb in pain for Islam and Muslims, but on the other hand they say against Islam everything that a non Muslim can say. Let alone the *hadith* and *fiqh*, they do not even restrain from criticizing the Qur'an and hurt all those foundations on which Islam is based. They claim to be rationalists and say that we do not accept anything against reason. Their greatest charge against *mullas* is that they do not use reason. But their own position is that they make contrasting claims in religious matters, show differing attitude and contradict one view from the other. What type of rationalism is this, by the discovery of which these enlightened researchers have been honoured with?

Now look for a while the expense of knowledge and depth of thought our writer is equipped with:-

He considers necessary for the growth of Islam that like Christianity it should also be free from the limits of

shari'ah, and Islam should remain only as a doctrine. This is because, as he understands, that the secret of the growth of Christianity is that it has no bindings of allowed and prohibited, no moral restrictions; man has not been made in it the dead body and a powerless child by snatching away his human rights. Instead, he has been given freedom to do anything after believing the Messiah. But he did not give a thought to the fact that the name given to Islam is something given in the Quran and it has called a group of beliefs and actions as Islam. It has defined conditions for good act, framed laws and has established a complete system of activities for individual and collective life without which Islam cannot stand as a way of life and culture. No Muslim has a right to abolish this system and its limits because its abolishment is the cancellation of the Quran which in turn is the eradication of Islam. And when Islam has been eradicated, what its growth means? You can invent certain religion and also publish it, but what right do you have to call something against the Quran as Islam and claim its growth to be the growth of Islam?

You call Islam only the doctrine that "we are and will be accountable for our actions in this life or the life to come". Perhaps you have said it with the expectation that the Islam limited to this will become lenient and easy and thus it will go on expanding. But if you had given a thought to the meaning of this doctrine you would have known that Islam cannot be according to your wish even if it is limited to this doctrine. First of all it is necessary to believe in resurrection for giving this doctrine the

status of a religion. Moreover, the view of accountability has three necessary consequences. Firstly, we have to define the personality of the One to Whom we are accountable and accept His dominion. Secondly, the nature of accountability will have to be decided and the life activities be defined as to what actions cause success or failure. Thirdly, the consequences of success or failure should be different. It is because if the consequences of both are the same or if there is no consequence at all, the accountability will mean nothing. These are the necessary rational consequences of the doctrine which you are claiming to be the true religion. If according to your suggestion Islam is established on this doctrine alone, the same problem will arise that you want to escape from. Again, the same belief in God will become necessary without which Japan is rising on the top of growth as you see. Again the same shackles of shari'ah and restraints of moral which you want to cut down and in presence of which according to you the growth of Islam remains checked. Again the same trouble of punishment and reward will be faced and your heart will refuse to witness that the innumerable creatures of God who are flourishing without having this belief will be punished after few years.

Now please give the name of Islam to something having no limitations and boundaries, same consequences for those who accept and those who do not, and in which only populating the earth of God should be enough for the success in the world and hereafter, and your heart may witness after seeing the

innumerable creatures of God flourishing even without belief, that they will all become the nightingales of the paradise.

The pork according to you is not explicitly and decisively *haram* (prohibited) in the Quran. You doubt that perhaps it was prohibited to Arabs for some special cause. But if you had read the Quran before expressing this view your doubt would have been removed. It is explicitly written in this book that:-

فَلَمَّا أَجْدَ فِي مَا أُوحِيَ إِلَيَّ مُحَمَّداً عَلَىٰ تَلْيِيمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً
أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خَنزِيرٍ فَلَئِنْ بَرْجُسٌ أَوْ فَسَقًا أَوْ أَهْلَ لَعْنَىٰ اللَّهُ بِهِ
فَتَنَ أَصْطَرَ عَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ عَفُورٌ تَرْحِيمٌ ⑩ (الآنعام: 145)

Say: "I find not in the message received by me by inspiration any (meat) forbidden to be eaten by one who wishes to eat it, unless it be dead meat, or the blood poured forth, or the flesh of swine, - for it is an abomination- or what is impious, (meat) on which a name has been invoked, other than Allah's." But (even so), if a person is forced by necessity, without willful disobedience, nor transgressing due limits, thy Lord is oft-forgiving, most merciful. (Al-Anaam:145)

The pork in this ayah has been prohibited for everyone who eats because it is impure (*rijs*). Does it mean the Arab eater? Can the same thing be impure for the Arab and pure for the non-Arab? Would you like to give the same concession in the case of dead meat also? You can give concession on your own responsibility, but what right do you have to say against the explicit words that the decisive prohibition of it is doubtful in the

Quran?

One of the rules of mental exertion (*ijtihad*) postulated by today's new scholars (*muftahideen*) is to say without hesitation about any command which they want to go against, that it was especially for the Arabs. This they claim even if there is not a weakest indication in the Quran for specification and even if they are not equipped with any rational or transmitted proof to support them. If this attitude continues, then it is not beyond imagination that even the Quran would be specified for the Arabs. And the evidence from *فَسَنِ اصْطَرَّ عَيْنَ بَاغِيْرَ لَعَادٍ* (but one who is compelled without disobedience and rebellion(Al-Baqarah:173) is so subtle that the author under review should be praised magnificently. Perhaps he would have translated the said *ayah* as follows: When you inadvertently wish to eat pork you do, but not when sitting in the garden, and don't make it a habit. Only a person who does not know the meaning of *idtarar*, *baghi* and *'aadi*, can draw inference of leniency in eating pork for Europeans and Chinese. Otherwise the one who knows, it is greatly difficult for him to have this courage. The *ayah* does not mean to include those who are fond of dead meat or blood, or who die for the pork, or among whom calling the name of gods other than God at the time of slaughtering is a habit. If it was so, the command of prohibition would have been meaningless. If the prohibition was for those who were habitual, they would have continued eating by taking the benefit of the exception. Moreover, it was useless for those who already refrained from these things. The condition of

ghaira baaghin wala'aadin (willful disobedience and transgression of due limits) with *idtirar* (force) for the exception can only mean that one who is starving can eat these things for saving life if other things are not available, provided that he eats only necessary amount without having intention of breaking the limits of God. More or less similar words have been used at another place i.e. if one is forced by hunger can eat the prohibited thing without tilting towards sin فَمَنْ أُطْهَرَ فِي مَحْصَلَةِ غَيْرِ مُسْجَنَفٍ لَّا يُلْتَهِي. (As for he who is driven by hunger, without being wilfully inclined to sin, (Al-Maeda:3) There is no comparison between these words and those of the author i.e. because the Europeans and Chinese die for the pork, therefore, by taking advantage of فَمَنْ أُطْهَرَ غَيْرَ بَاغِرٍ لَا عَلَوْ (but one who is compelled without disobedience and rebellion (Al-Baqarah: 173) the swine should be allowed to them, and that too with a view that they could enter the fold of Islam. If the laws of Islam are loosened according to the inclinations and wishes of different nations, then one by one every crime like drinking, gambling, adultery, usury and the like will have to be allowed. The pertinent question is, 'What is the need of giving entry into the fold of Islam to those who are not eager to obey the commands of Allah and abide by His limits? How Islam can be in want of these people that it should compromise to add or delete something to please them?

First of all you could not understand the cause of the prohibition of pork. But when you gave more thought you came to know that there is a great distance between the principles of stomach and moral motivations.

Therefore, you established the opinion that the religion has no right to differentiate among edible things as *halal* and *haram*. This opinion of yours has opened the secret that you know about the natural sciences also no more than that what you know about the Qur'an. Not knowing about the Qur'an is not so shameful for an illuminated educated person but such ignorance about the matters of science is really shameful. Up till now you do not know about the connection between the body construction and the soul of a man, and what connection his body has with the diet he takes. The diet which reorganizes the consumed parts of the body to reproduce all the muscles and nerves, recreates entire body anew within few years, its remaining ineffective on the soul should be more wonderful than its effectiveness. Scientific world was in general ignorant of this truth before, but the most recent researches on the dietary sciences have now discovered that the diet influences the moral and intellectual powers of man. That is why the modern scientists are searching for the effects of different diets on our soul and intellect. It seems that the scientific knowledge of our friend is not up to date. Otherwise he would not have so courageously claimed that there is a distance between the principles of stomach and moral motives.

Tarjumanul Quran, Sha'ban 1353 A.H., Dec, 1943 A.C.

Deception of Rationalism - 2

Propaganda of two things ----rationalism and naturalism---- is being strongly made for two centuries by the western culture. Who can deny the power of propaganda? How long can one save his heart and mind from the effect of a thing which is continually and incessantly shown and regularly put to ears? At last the world seized by the power of propaganda accepted that the western knowledge and culture have been raised on the foundations of pure rationalism and naturalism. Although it is quite clear from the critical studies that these are based neither on rationalism nor on naturalism, but in contrast the whole structure is founded on senses, wishes and requirements. In fact the renaissance of the west was a revolt against reason and nature. Leaving behind reason it turned to sensual and material existence, trusted senses instead of intellect, and rejecting the reasonable guidance, logical reasoning and natural intuition, it considered sensible material consequences the true and real standard. After giving exile to the guidance of nature it made wish and need the leader of masses. It considered baseless everything immeasurable. It declared worthless and inconsiderable everything not giving any physical benefit. This truth was not known to the western people in the beginning. Therefore, despite going against reason and nature they understood that

these are the very basis of the period of enlightenment that they have begun. The truth was discovered later but they had no courage to admit it. Materialism, slavery of wishes, worship of physical and bodily requirements all were hypocritically covered behind the curtains of reasonability and naturalism. But now according to the English proverb 'the cat has come out of the bag'. The pitch of non reasonability and disobeying nature has gone so high that now it cannot be hidden by any curtain. That is why, now the revolt against both reason and nature is being declared. From the pious domain of knowledge and wisdom to society, economy and politics the flag of revolt has been hoisted high and with the exclusion of a group of "backward looking" hypocrites all the leaders of the modern world are accepting the dominance and command of wish and requirement on their culture.

People of the east who love the west and the Europeans; are a few steps behind their leaders till now, but the type of education and mental environment they have gained and the factors of culture and civilization they have been influenced by, demand that they should also worship senses and matter and be the slaves of wishes and needs, and in fact it is happening so. But they have not yet reached the stage that the cat should come out of the bag. They are still saying in their speeches and writings that we follow only the guidance of reason and nature, present to us only the reasonable things; we will not accept anything not proven by reason and the witness of nature. But in the bag of all these high claims the same cat is hidden which is neither reasonable nor natural. The

analysis of their writings clearly tells that their minds are just incapable of understanding the rational and natural intuitions. The truth of what they call as reasonable benefit is the experimental benefit which must be solid, weighty, countable and measurable. Anything according to them cannot be counted as beneficial if its benefit cannot be expressed mathematically by counting, weighing by the balance and measuring by a yard stick. For them so long as anything is not proved beneficial in this particular sense the belief in it is unreasonable. The truth of their claim of following the guidance of nature also opens after a little argumentation. For them the nature is not human but it is the animal nature devoid of intuition and the witness of heart and it is equipped only with senses, wishes and the needs of lust and body. According to them only those things are reliable which can influence the senses, satiate the wishes, meet the requirements of lust and body, whose benefit is observable at once and whose harm is invisible or it is lesser than the benefit in their consideration. As for those things which are the basics of human nature, whose importance is felt by man intuitively, whose benefits or harms are not material and sensual but they are spiritual, according to them they are whims, tales, worthless and unattractive; giving importance to them even considering them existent is dark mindedness, whimsical and antiquity. On the one hand this repulsion from reason and nature and on the other hand the claim for rationalism and naturalism! Above all the bankruptcy of mind has reached to such a point that they do not sense

even the contrast in claims.

Education and the training of thoughts should benefit a man at least to the extent that his deliberations may not remain confused, scattered and intricate. He may follow a clear and straight way of thinking, draw correct inferences by rightly arranging the antecedents and save himself from explicit mistakes like contradictory and intermingled discourse. But we generally find our educated people devoid of these fruits of basic mental training. They do not even know to determine their capacity, understand its rational requirements and chose a mode of argumentation that may correspond to the capacity. Talk to them or look into their writings, you come to know at the first sight that their opinions are highly confused. They begin the discourse in one capacity then repeatedly change it; they do not know even to chose the antecedents wisely and arrange them logically. One cannot know from beginning to end what they want to say. What problem was at hand and what they actually proved? The actual cause of this is that the modern education as influenced by the present culture is mostly inclined towards senses and material things. It awakens wishes, boosts up demands and needs, inculcates in hearts the importance of sensible things, but does not train mind and intellect, shines not the abilities of criticism and thinking, and remains careless towards the orientation of spirit and glazing of thoughts. Worst of all, it causes disequilibrium in mind by creating imbalanced inclinations. This education develops among its trainees the pride of reason and thoughtfulness which

prepares them to criticize rationally and deny everything not in the grip of their reason. But in fact their mind is turned away from rationalism and the ability to solve any problem with reasonable method and make good opinion does not grow in them.

Their unreasonable rationalism is most often explicit in religious problems because these are the matters whose spiritual, moral and societal bases contrast the west at every point.

Discuss a religious matter with any English educated person, but to test his mental state before proceeding to the discussion, let him declare to be a Muslim. Then state before him a religious commandment with certified reference. At once he will shake his shoulders and say in highly rationalistic manor, 'This is pure priesthood (*mulla'iyyat*). Present rational argument before me. If you do not have reason and keep only transmitted beliefs, then I cannot agree with you'. The secret will open only by these few words that even a breeze of rationality has not touched him. This poor man could not know after years of education and training; what are the rational requirements of demanding for proof and what is the correct position of one who demands for it? There can be only two reasonable positions of a person in relation to Islam. Either he will be a Muslim or a non Muslim. If he is a Muslim, it means that he has accepted God and the prophet as His messenger and has promised to obey without questioning the command of God coming through the messenger. Now he has no right to ask for reasonable argument. Being a Muslim he is only to

assure as to whether a particular command has been given by the prophet or not. When proven by transmitted argument he should obey the command. He can ask reason to achieve satisfaction and insight, provided that he has already bowed his head to obey. Conditioning the obedience with reasonable proof and defying obedience in absence of proof or satisfaction means that he is defying the authority of God which is unbelief while he has declared himself to be a Muslim. Now, if he takes the position of an unbeliever his correct place is outside the boundary of Islam not within. First of all he should have the moral courage to come out of the fold of a religion he does not believe in. Only after that he will be competent to ask for the reasonable proof and be considered for the answer of his demand.

Sound reason demands this principle without which no system in the world, no rule can be stabilized. No government can stay even for a moment if every man in it asks for rational reason and refuses to obey without proof. An army cannot remain army if its every soldier asks his general the reason of his command and conditions his obedience with the satisfaction of heart. No school, college, society or any social organization can run on the principle that every person should be satisfied and there should be no obedience so long as everyone is not satisfied. Man takes entry into a system with the basic postulate that he completely believes in the highest authority of that system and agrees with its rules. Now he is duty bound to obey the authority so long as he is the part of that system even if he is not satisfied with a

particular command, illicit disobedience is a different matter. A person may remain in the system despite disobedience in particular matters. But if a person preconditions obedience with the satisfaction of heart even in tiniest matter, he in fact denies the authority of government which is an open revolt. This kind of behavior will result to litigation in governance, court marshal in army and rustication in school or college. In religion it will cause to the ordinance of *kufr*. It is because that this kind of demand is not allowed to a person who is a part of the system. He should get out before such kind of objection.

This rule has a basic and most fundamental place in Islamic system. It does not give command first, but calls to believe in God and the messenger. All arguments have been completed and finished on this one principle. By every rational argument and natural witness the man has been tasked to be satisfied to the fact that there is one God and Mohammad (SAW) is His messenger. Whatever rational judgment you want to make you can do on this single point. You will not be compelled to enter the fold of Islam if you are not satisfied with any argument or evidence, nor any Islamic command will be applied to you. But as soon as you accept it you get the status of a Muslim. And Muslim means obedient. Now it is not necessary to present evidence and argument for every command so that your obedience should depend upon your satisfaction. It is your foremost duty after being a Muslim to bow your head and follow the command of God and His messenger.

إِنَّمَا كَانَ قَوْلُ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا إِنَّمَا أَنْهَا كَوْنَتُنَا وَأَنَّا أَطَّافَلٌ
(النور: 51)

The answer of the believers when summoned to Allah and His messenger, in order that He may judge between them, is not other than this: they say, 'We hear and we obey': (Al Noor: 51)

Belief and the demand of argument as a condition for obedience are contradictory terms, and their being together is clearly against sound reason. A believer cannot demand for such argument and the one who asks for such demand cannot be a believer.

وَمَا كَانَ لِيُؤْمِنُ بِهِ لَا مُؤْمِنٌ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ كُلُّهُ
الْخَيْرَ كُلُّهُ مِنْ أَمْرِهِمْ
(الاحزاب: 36)

It is not fitting for a believer, man or woman, when a matter has been decided by Allah and His messenger, to have any option about their decision: (Al Ahzab : 36)

The grand task of reform and organization accomplished by Islam is entirely because of this principle. After the settlement of belief in hearts the believers stopped from whatever was refused to them and anything commanded became the fashion of the day among millions of people. If for each and every thing the arguments were considered necessary and if obeying of command depended upon understanding the wisdom behind the yes and no cautions, human moral could not have been reformed till the dooms day to the extent that the messenger of Allah (SAW) had done within 23 years of his mission.

It never means that the commands of Islam are

against reason or any little most part of it is devoid of wisdom and expedience. It also does not mean that Islam cautions its followers against the search of rational and natural bases of its commands and their wisdom. The truth is otherwise. Understanding and insight is necessary for the correct following of Islam. The more one will understand the wisdom and expedience of commands the best he will follow. Islam does not deny this understanding and insight but supports it. There is a great difference between the search to obey and the rational judgment as a precondition for obedience. A Muslim first of all obeys unconditionally. Then he tries to know the hidden wisdom. Moreover, it is not necessary that he could understand the expedience. In fact, he is perfectly satisfied with the Kingdom of God and the prophet hood of the messenger. After that he wants to be satisfied with the particulars to gain insight and thanks God; even if the insight is not achieved he goes on obeying without hesitation because of the perfect confidence on God and the messenger. This type of the demand of reason has no relation with the one which has to be presented at every step, that too with the petition that I will obey only after you satisfy me, otherwise I am to turn back.

Recently we have gone through a written statement published by a Muslim organization. This organization consists of highly educated Muslims. They are not apostates. Instead, in their view they are greatly serving the cause of religion. One of the things this organization preaches in the name of religious reform is that every year at the occasion of Eidul Adha the Muslims are

advised to refrain from sacrifice and use the money to help national institutions, look after orphans and widows, and create jobs for the jobless people. Certain Muslim objected to this preaching. Complete statement could not reach us. But whatever was said in response to this objection is as follows:

"Except transmitted things and imitation, nobody has discussed the rational and experienced benefits of sacrifice.....if before this any one tells us about the rational aspects of the doctrine of sacrifice we shall be highly thankful".

The statement is the sample of the mental state of those who call themselves educated. A strong claim for rationality one side and on the other side such a great irrationality! Only these two sentences from the tip of your pen demonstrate the fact that you have not correctly fixed your capacity. You should bow first of all your head before the 'transmitted' if you are speaking as a Muslim. Only then you will have the right of demanding for the argument, that too not as a condition for obeying but for the satisfaction of heart. And if you require the argument as a condition before obedience, you have no right to speak as a 'Muslim'. Such type of questioner should first of all stand as a non Muslim who will have a right to question if he likes but he will have no right to stand as a mufti and deliver fatwa in religious matters. You stand in two contrasting capacities simultaneously and do not fill the rational requirements of any one. On the one hand you are not only a Muslim but a mufti of Islam while on the other hand you consider the

'transmitted' as nothing. If the command is proven to you as 'transmitted', you deny its obedience and say, 'first the rational and experienced benefits of the command should be demonstrated'. In other words you will not follow the order as the order of God and His messenger but on the bases of its rational and experienced benefits. If such benefits could not be known or not proven according to your standard you will deny the order, make propaganda against it, define it as "inappropriate", "meaningless", "superfluous", even harmful, "extravagant" "tradition", and use all your might to stop Muslims from obeying it. Which reason allows this combination of contrasting capacities? Demand of rational argument is right and correct but before it you should prove that you are a mindful and reasonable creature.

"Rational" and "experienced" is not the name of a particular thing, it is a relative term. The reason of a person considers something beneficial while that of the other says the opposite. Third person considers some benefit in it but does not give importance to that and decides another thing to be more beneficial. There is even greater space for difference of opinion in experienced benefits.

Everybody has a different view about the benefit, arranges his or other's experiences accordingly, and then gives suggestion about anything profitable or harmful. A person likes and concentrates on the profit at hand. His selection will certainly be different from the one who looks for the long term consequences. There are many things which have a kind of profit but also have some

harm. A person utilizes a thing because he is ready to bear the harm to get the profit. The other person keeps away from the same thing because in his opinion its harm is more than the profit. Moreover, sometimes there is a difference between the rational and experienced benefits. A thing is found harmful by experience but reason decides to tolerate the harm for some greater rational profit. Another thing is useful by experience, but the judgment of reason says to refrain from it to save from greater rational harm. In presence of these differences it is not possible to enlighten upon the rational and experienced benefits of a thing acceptable for all without any possibility of refutation. Not confined to sacrifice alone; which of the religious commands like congregational prayer (*namaz*), fasting (*roza*), pilgrimage (*hajj*), charity (*zakat*) have been discussed rationally or in the light of experience so that their benefits would have come into sight like the sun of the day and everybody would have accepted these commands? If it was possible, then nobody would have given up prayer and fasting or denied the pilgrimage and charity. That is why Islam has not based the commands on the jurisdiction of personal reason and experience. Instead, it has made belief (*iman*) and obedience the foundation. A Muslim does not declare belief in rational and experienced benefits, but in God and his messenger. His religion is not that he will follow what is proven by reason and experience and refrain only from what has been proven harmful rationally, and by experience. Contrary to that his religion is to obey what is proven as the command of

God and the messenger. What is not proven so is not necessary to obeyed.

Thus the real question here is: do you believe in reason and experience or in God and the prophet? In the first case you have no connection with Islam. Then, what right do you have to talk as a Muslim and advise the Muslims to refrain from the so called *sunnah* of the deserted land (*ard-e-ghair zee zar'a*)? In second case the focus of discussion should not be the rational and experienced benefits. Instead, the question should be as follows. Whether the sacrifice is simply a custom invented by Muslims or it is a worship admired by Allah and ordained by the prophet of Allah for his *ummah*?

Tarjumanul Quran, Rabi'ul awwal, 1355 AH; June, 1936 AC

Fragile Base of Modernism

Sir Niyaaz Fatehpuri has published a detailed critique of "*Tarjumanul Quran*" in the journal "*Nigaar*" of June 1933 A.C., for which I am thankful. Although it is not customary to deliberate upon the reviews of journals and give counter criticism, but as the learned critic has expressed such views which relate to the principles and foundations of his unique view of modernism ---- and to reform them is the primary aim of "*Tarjumanul Quran*"..... I consider it necessary to take the advantage of the first chance to express my views. He writes:

"The purpose of this journal is obvious from its title i.e. to present the teachings of the Quran in proper light. Certainly, no one can deny the importance of this purpose. But as the learned editor has himself admitted, it is not easy to accomplish it in the period at present. When in past the religion was the name of only obeying the elders and following the antique, it was not difficult to become a preacher or reformer. But now, as the modern sciences and present inventions, by laying quite a new design for "actions and opinions", have enriched the minds with "independence of thought and conscience", the religion cannot remain alive only on the basis that its elders also did the same and they also thought as it is told today.

If the unity of God was the point of discussion

before, now His very existence is in question. The guidance of the prophet was proved by miracles in the past. Today the "magnetic sciences" are ready to produce thousands of prophets and messengers on the basis of similar miracles. A preacher could see towards the sky and call God, the Master of throne and chair. But now when there is no more sky his action cannot be beneficial for belief in any way. Now the period of belief in unseen is gone, it is the period of belief in experience and observation. And in this critical period when the thought of religion as such is not least acceptable, it is not easy to stand in favour of religion".

He goes ahead and further says:

"The Holy Quran consists of three parts as far as its meanings are concerned. One contains moral teachings, the other deals with the doctrines and the third presents events and examples. There is no need of writing much about the first part. It does not require any evidence or argument because moral education is the same in all religions and everybody is compelled to obey them. Islam is not different or lesser any way. However, stress should be laid to the second and third parts because modern sciences and present inventions have cast doubts and hesitation about these parts especially. And it is true that if a person succeeds in removing these doubts will have the right of the title of mujaddid (modern) of the century".

"For this I will advise to establish a permanent chapter on these topics, study all the ayaat of the Quran related to doctrines and events, determine their correct meaning and solve the questions being raised

by the present intellectuals and the researchers".

In the last he writes:

"I invite him for future that he should first of all discuss the revelation (wahi) and inspiration (ilhaam) because understanding the Quran depends on understanding it. He should also take to solve the problem of resurrection because religiousness and non religiousness depends upon its solution. I want to see how he conceptualizes the word of God and resurrection. Then I will present my doubts and objections. And if they could be solved by his work I will feel great pleasure because many people who are in the curse of being "compelled Muslims" are mainly because of the doctrine of resurrection".

Leaving those trivial and side issues which the learned author has pointed out I will discuss only those aspects which belong to the principles.

He has divided the discourses of the Quran into three parts. But we can easily divide them into two parts only. One part consists of those aspects which are outside the domain of our knowledge and beyond the boundaries of our understanding. We cannot certainly determine their truth or falsehood and for which the Quran invites us to believe unseen. Second type consists of those aspects which are not outside the boundaries of our knowledge and we can judge them rationally with certainty. First part includes the existence and attributes of God, angels, revelation and heavenly books, truth of the prophet hood, resurrection, final punishment and reward. In addition to these problems this part also includes those beyond the

intellect things which have been mentioned during the description of events and examples, no matter if these are as such beyond the intellect or for the time being we are not able to judge their truth or falsehood at a particular stage of knowledge and intellect. The second part covers the teachings of Islam related to wisdom, purification of soul and the principles concerning the discipline of human life.

The learned critic does not consider discussing the second part necessary because Islam is similar to the other religions in this part. However the discussion should confine to the first part only, because it is the contents of this part which are in doubt today. As for the question why the doubts have appeared he tells that in past the people believed in the unseen out of ignorance and love of antique but now the modern knowledge and present investigations have given new direction to the knowledge and opinion and enriched minds with freedom of thought and conscience, the period of belief in unseen has gone; it is the period of belief in experience and observation.

This opinion is based on few fundamental mistakes. First mistake is not to understand the true difference between the past and the present period. Unfortunately not only Sir Niaz but a large group has fallen in the mistake that the lamp of religion could glow only in the darkness of the past. Its lighting is difficult after the sun of modern knowledge has set. Although the rational sciences which people call as light are not the wealth of this period alone; this light dazzled the sight in the past

also and the people affected by it also said that the lamp of the religion cannot be kindled now. On the presumption of modern sciences and investigation of that period they also thought that they had begun a new way of knowledge and thought. They also enriched the minds with independence of thought and conscience so that there was no place for the belief in unseen in their enlightened period. Was the same situation not there during 2nd and 4th century *hijri*. When the opinions of Plato, Aristotle, Epicurious, Zenu, Barqnas, Alexander, Firdausi, Platonus and other philosophers were propagated in Islamic countries which started a new era of philosophical thoughts and rational scholarship, did a group not thought just the same as a group is understanding today? Did the "independence of thought and conscience" and "new way of thought and action" of that period not cast doubts about the religious beliefs just as today? But what happened then? Many conceptual and theoretical problems which the people of the time faithfully believed were proved wrong. The sun of light before which the lamp of religion seemed faint to those people was put off in only one revolution of time. Their modern sciences became old, their new investigations lost the power of making new ways of thought and action and the new ways they established soon became old. Worst of all, even an ordinary student of modern period does not hesitate to reject most of the arguments and investigations on which they based their philosophy with a sense of perfect certainty.

Now, if anybody says that the lamp of religion could

be kindled only in the darkness of the past and it cannot glow in this period of light, we feel that the history is repeating itself. Most of the claims being made today about the things named as modern sciences and present investigations will face the same fate as was observed by the sciences and investigations of the past, and these new ways of thought and action will also become old and useless with the revolution of time. Look at all those honourable sciences and investigations and ask their inventors, you will come to know that in them also, like the past sciences, there are very few irrefutably certain beliefs. Most of them are guesses, hypotheses, theories, doubts and opinions about which it can be certainly said that with the advancement of time these new sciences and investigations will be dressed in the garb of antiquity. Then the present "new ways of thought and action" based on these feeble sciences will be replaced by some other "new ways of thought and actions".

In this situation a conscious and mature person has no cause to fear with the thought that now the "modern sciences" and "present investigations" have opened "new ways of thought and action" and have enriched minds with the wealth of "independent thought and conscience". Thus only God knows what will be its consequences to religion? He will look into these sciences and investigations to see if the things contradictory to religion are in fact certain or not. If they are certain and also contradictory to the true religious beliefs then his problem will be whether he should believe in religion or in certain results of research? But if these are only the

opinions and theories or doubts and wavering thoughts he will never bother about their contradiction with religion because these cannot be preferred over sure and certain foundations of religion. And if religion is something based on opinion or guess the modern scientific thoughts too are based on these. Then what is the basis of preference between the two?

Awe inspired expectation of amendment in religion is the habit of those who suppose that every new thing is knowledge and invention, and it is necessary to believe in it to keep pace with time, no matter if it is old and theoretical or have they judged it with insight? These are the people who have become fond of opening "new ways of thought and action" even though they do not know how new ways of thought and action open up, which of them are wise enough and which are just childish. Similarly the claim of being "enriched with the wealth of independent thought and conscience" has become a prominent sign of superfluous people. But they do not know that simple independent thought and conscience is sedition and a dangerous situation if it is not associated with comprehensive and strong knowledge, deep and mature sight and a balanced and rightly thinking mind. And the Divine Might (*Qudrat*) has not been as generous in this matter as people generally think.

The other view which is the offshoot of first view is that the period of "belief in unseen" is no more now; it is the period of "belief in experience and observation". I could not understand even after profound thought what the writer truly means by these words. If he means that

nothing unseen, not experienced and not observed is accepted in the world, then he is altogether wrong. To claim it, in other words, means that in the present period people have decided to keep only within those limits in which experience and observation and their senses alone can be the source of knowledge. Man has given up thinking and concluding either by analogy or through inference about all the matters outside this domain. But a man who has even instantly studied "modern sciences and present investigations" will not accept it. Leave aside the philosophy and metaphysics which concerns mainly with unseen matters and take science and physics on whose trust you are professing the "faith in experience and observation". Which domain of this discipline is not based on the concepts of power, energy, law, nature, matter, cause and effect relationship, and others like these? Which scholar of these subjects does not believe in them? Ask the greatest of all wise people, which of these he truly knows? Which true meaning of these existents his senses have grasped? Which of them he has committed to experience and observation? For whose existence he can present sure and certain proof? What else it is if not the belief in unseen?

One more meaning of the above claim may be that in the present time only those claims may be accepted which have been experienced and observed by all and which have the status of being present and observed for each individual. But this statement cannot be made by a wise man because it is an open fact that every bit of human knowledge is not available to each and every

individual separately. A large part of it is available only to the specialized people. Each part of these special sciences is 'seen' for selected scholars, while for others it is unseen, and the majority has to be faithful to those select scholars of the discipline.

Third meaning of this general problem may be that in present time everyone accepts things only on the basis of his personal experience or observation and rejects everything not seen. But not a single thought more meaningless than this can be conceived by any mind. Men of this attribute were found neither in the past nor in present they are known, and it is categorically impossible in future too. One should not hesitate to point out if in fact such a man is found somewhere on the surface of earth because it will be the most important discovery among the "present investigations".

In short, you may look the statement under discussion by any angle you will find no truth in it. Experience and observation itself is witness to the fact that the present like the past is also the period of belief in unseen. From this the man has never been free in the past and will never be liberated in future. Everyman throughout his life has to believe in unseen more than 999 times per thousand. If he determines that he will believe only in his experience and observation, he will have to delete all that treasure from his mind which he has collected and saved as knowledge on others assurance. He will have to cut himself aloof from all those sources of knowledge other than experience and observation. In this situation he will remain no more

alive, what to say about participation in world activities. Hence the total negation of belief in unseen and exclusive affirmation of belief in experience and observation is possible neither in this period nor in any period more enlightened than it. Man is bound in all times and conditions to accept many things on the assurance of others without having experienced or observed them. He has to accept some only because they belong to the category of uninterrupted information. For example, everybody knows that arsenic kills man even though every man has neither experienced it nor seen anybody dying because of it. Some information has to be admitted on the basis of few reliable persons. For example the trust on witnesses in court without which the law can never come into action. Some information has to be admitted only because a scholar of the discipline is telling. Every student experiences this. If he does not believe in the research, discoveries and theories of the seniors he cannot take a single step in the field of knowledge. He can never reach the status of his seniors to do self research and know the truth.

It proves that we believe and have to believe others without seeing in all those matters in which we have not gained knowledge by our own experience and observation but the others have gained it. Now the only one thing remains to be decided. That is whom one should believe in what matter? In principle every person accepts the fact that one should believe only a person or a group of persons about whom one is confident that he knows better and has better resources of knowledge

about a particular matter. Just according to this principle a patient does not consult a lawyer instead of a physician. A person does not take advisement from an engineer in the case of judiciary. But in metaphysical and spiritual problems the difference of opinion occurs as to whether the philosophers and scientists should be consulted or the religious and spiritual leaders? Whether the statements of Kant, Spencer, Einstein and Bergson should be given weight in the matters of God, angels, revelation, inspiration, soul, resurrection, final punishment and reward and other unseen matters, or those of Abraham, Moses, Jesus and Mohammad (SAW). Those who claim for the "independence of thought and conscience" are inclined towards the first group. They want to judge the sayings of prophets by the standard provided by this group. They accept those which fall true to their standard not because they are the sayings of prophets but because the scientists and philosophers have approved them (and unfortunately such things are very few; nay, in fact none). They reject as unreliable those things which look false according to their standard. In contrast to it, the "supporters of antique and seniors" say: 'ask neither the rationalists and physicists about metaphysical and spiritual matters, nor the metaphysicians and spiritualists about the physical and rational matters. Both have separate domains and seeking opinion of the scholar of one from that of another domain is the first and fundamental mistake. Scientists and philosophers may have deepest insight in their particular field, but they are no more than ordinary people in metaphysics because

they have the same sources of knowledge in these matters as ordinary people have. This knowledge is especially in the custody of prophets; they are the only experts of it and its sources are exclusively with them. Hence in these matters the belief in unseen should be associated with the prophets alone. The only space of discussion in this matter for you is to try to know whether they are true and have perfect insight in metaphysics. As soon as it is proved you will have to accept all those things which they tell on the basis of their knowledge and insight. Rejection of them and presentation of counter arguments is just like rejection of the existence of sun by a blind person and presentation of arguments to refute those who have eyes. He may presume himself to be a greatest philosopher but what opinion a person having eyes and observing the sun will have about him, obviously does not need to be told.

You will say whatever the prophets (AS) have said about the unseen matters are not supported by "modern sciences" and "present investigations". Hence the people are in a state of "doubt and uncertainty" and are thus in the curse of "being Muslims out of compulsion". But I will ask, what are those certainties in the investigations of sciences which counter the principles of Islam? Present them if they exist, so that we may also think whether we should accept the Quran or modern sciences and present investigations. If not -----and in fact they do not exist-----as your own words "doubt and hesitation" (raib-o-tazabzub) and 'being Muslims out of compulsion" (naachaar musalman shoo) indicate, do they have only

the weapons of thoughts and opinions in their ammunition based on the unbreakable strength of which they have declared war against religion? Today's candidates of the "independence of thought" hope that religion will be terrified only by hearing about the superfluous glaze, and flee from the field. You may assert any importance to these sciences and inventions but beware that they cannot help certainty in unseen matters. At the most you will become skeptic and say: 'we can say nothing positive or negative in the matters of revelation, inspiration, resurrection, final judgment, existence of angels and even that of God'. But they cannot help you cure the curse of being 'Muslim out of compulsion' and blessed by 'not being an unbeliever' (kaafir tawaani shud). It is because these sciences have no arguments powerful enough to make you certain in negating these things. And to negate a thing it is not enough to say that there is no proof of its existence. Only doubt and confusion is the destiny where "modern sciences" and 'present investigations" rest you in these matters. And this is the worst place of rest for mind and intellect. The sciences which cannot provide man with certain beliefs, leave him suspended in a position of restlessness and trap him in the quagmire of "could not acclaim kufr, compelled to be a Muslim", (kaafir na tawaani shud naachaar musalman shoo), are certainly worst than ignorance.

The only solution of this problem is the belief in unseen. Once you accepted a person as messenger and perfect in metaphysics, and also accepted the fact that he never tells lie, you have no space for doubt and hesitation

in unseen matters. Your doctrine finds such a strong basis of certainty and confidence that cannot be demolished by any "modern knowledge", "new way" of thought and action and currency of "independent thought and conscience". That is why the Quran explicitly says that this book is a guide for pious people. And the first property of pious people is to believe in unseen.....

هُدًى لِلْمُسْتَقِيمِ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ (البقرة: ٢٠٢)

it is a guidance for the pious, for those who believe in the existence of that which is beyond the reach of perception,
(al Baqara-2,3)

Complete building of religion has been raised on this belief in unseen. If you razed this primary and foundational principle to the ground (while you have no other source of knowledge at hand) you cannot reach to any conclusive opinion about the basic doctrines of religion with confidence and convey this confidence to others as well.

Now the last question remains to be discussed. What is the way of discovering about a person that he is a messenger? Does he has perfect insight in metaphysical knowledge? Is his status in truth is so high that we should be always ready to believe him even if he informs us about unseen matters outside the reach of our knowledge and intellect and also, we could certainly say that he is never an impostor? Solution of these questions depends on two things. Firstly that we may judge his character on toughest standard on which the character of a human being can be judged. Secondly, that we look

into those teachings which are not out of the reach of our knowledge and which we can determine rationally with certainty. If through these tests it is proved that he is unique in truth and also perfectly educates for betterment, virtue and wisdom in all matters of life in thought and action so that no human intellect can find any defect in his teachings, then we have no reason to deny him and say that without any knowledge and acquaintance, only for deceiving us, he might have woven the concepts of God, angels, throne, chair, revelation, inspiration, resurrection, hell and paradise.

Hence the third mistake of Sir Niyaz is that he does not consider the first part of the Quran (which according to our distinction is the second part) worth discussion and moreover, says that "in this matter all religions are nearly the same". Teachings of Islam are not different or lesser from those of the other religions. In contrast to it our view is that the judgment about the truth of this part is based on the critical study of the character of Mohammad (SAW) and all those parts of the Quran not related to the unseen world. We should not confine to the statement that the teachings of this part of Islam are not different and lesser than the other religions but should prove with evidences that it is better, superior and finer than all other religions. To involve in the discussion of the second stage (discussion of unseen matters) before completing the first stage of discussion is wrong in principle and the judgment of the second without deciding upon the first is not possible.

Sir Niyaz wants that we should discuss resurrection,

words of God and those ayaat of the Quran which deal with the doctrines and historical events. There is a group who does not believe in the prophet hood of the messenger (SAW), hence doubts him. The other group believes him to be a messenger and yet doubts in unseen matters. Mode of discussion with both is different. We cannot discuss them so long as we do not know which group the critic belongs to.

Discussion on resurrection, God's words and other unseen matters with the first group is worthless because the talking on offshoots keeping the difference in principles aloof is useless. Our belief in resurrection, word of God, even His existence and attributes is based not on our rational research or personal experience and observation, so that it is as certain as that any argument against it cannot be presented. If it was so; we could discuss these subjects keeping ourselves aloof from the discussion on prophet hood. But the basis of our belief and confidence in these matters is the belief that Mohammad (SAW) is true to his words and whatever he has said about his prophet hood and the Quran being God's words is totally correct. It is explicit from this principle that we shall not discuss the offshoots with the one who rejects the truthfulness of Mohammad (SAW) so long as he does not accept this basic problem.

As far as the second group is concerned, we do not accept his right that he should, on one hand declare the truthfulness of Mohammad (SAW) and on the other hand ask about the unseen matters as to whether they are correct or wrong? He will become the member of the first

group as soon as he opts for this bent of mind. And if he really belongs to the second group he will have to admit that every word of the Quran is correct and whatever Mohammad (SAW) has presented is saved from mistake. However, he can discuss them from two angles. Firstly, is the message is there in the Quran or not? And the prophet has said this or not? Secondly, what does a message really present in the Quran and *sunnah*, really mean?

I want to say one thing more in the last. Sir Niyaz has suggested to beginning a chapter of dialectical discourse (*Bab al Manazira*) in *Tarjumanul Quran* and has expressed his intention to present his own doubts and criticism also. As far as the term *manazira* is concerned, I have kept myself away from it and do not like it even now, because I do not like those discussions which only mean to do mental exercise and rational wrestling. As for those discussions which mean to discover truth and the participants are eager to express and also accept the truth I always find myself ready. Whatever doubts and criticism will be presented in the "*Nigaar*" will be honestly quoted in the "*Tarjumanul Quran*" and genuinely answered. Similarly I hope that the answers published in the "*Tarjumanul Quran*" if criticized by Sir Niyaz will also be quoted so that the readers of the journal may go through both the angles of discussion and develop their own opinion also. Presentation of only one view without quoting the other is, according to me, the admission of one's own weakness.

"*Tarjumanul Quran*", *Rabiul Awwal*, 1352 A.H.; July, 1933 A.C.
 Note:-It will be interesting to know that the exchange of "*Tarjumanul Quran*"

with "Nigar" discontinued after the publication of this answer and it is still so. Some people take easy benefit of distracting our half baked youths through superfluous talks. But whenever there is a formal and principal discussion based on knowledge their wooden stick (Paaity Choubin) proves to be highly fragile (beytamkeen).

Basic Flaw of Our Education System

The Aligarh Muslim University Court in her last Annual Meeting (held in April 1936 A.C.) has shown concern with an important problem which required attention since long. That is the reformation of defective education system of theology and other Islamic disciplines and development of real Islamic spirit in the students. As far as modern sciences, arts and literature are concerned, there is best arrangement for them in universities established by the government at least equal to that present at Aligarh. There was, therefore, no need for Muslims to establish a separate university for that purpose. The idea of establishing a separate national university grew among Muslims and gained general acceptance only because they wanted to remain 'Muslims' while studying modern sciences. This objective could not be achieved by the government colleges and universities. Muslims required their own Islamic university to achieve this purpose. What was the need of establishing and running a university by investing millions of rupees if from this university also the same kinds of graduates, home-made misters, Indian countrymen or irreligious socialists come out as those from the government universities?

This question was as important as to concentrate on it deeply from the very beginning. When this university

was in the process foundation the first question to be thought was, what is the need of a separate university for us and what is the way to meet this need? But as certain critic has perhaps rightly said about Muslims, they do first and think thereafter. Those who conceived a university only conceived it; they had no plan about it. There was no question in mind what should a Muslim university be like and on the bases of what qualities a 'Muslim University' is worth the name? The consequence of this thoughtless activity was that a university came into existence at Aligarh like the one at Agra, the other at Lucknow and the third at Dhaka. Syllabus of theology was also introduced keeping in view of the associated word 'Muslim' so that if any body asks why this word?, the books like "*Quduri*", "*Munihatul Musalli*" and "*Hidayah*" may be presented as certificates. But in fact, no such speciality could occur in the foundation and structure of the university that it could become distinct from other government universities and called an "Islamic University" in true sense.

Possibly, in the beginning there was no enough time to think about the correct and reasonable plan in the zeal and excitement of creation. But it is strange that now fifteen years have passed and yet its educational masters have not thought even for a while, what was its destiny and where its traveler is to reach leaving the destiny on his back? The situations from the very beginning point to the fact that this abode of learning is neither running on the pattern that an Islamic educational institution should run nor giving those results which were envisaged for it.

There is no difference between its students and those of a government university. Islamic character, spirit and Islamic mode of activity are just absent in them. They are not equipped with Islamic thought and mind. Among the students who come out of this university even one percent do not have the sight and the objectives of a Muslim and among whom the education and training of the university might have produced the ability of utilizing their intellect in blowing new spirit in the life of Islamic *millah* or at least could have provided discernable service to their nation intellectually or physically. It was tolerable if the results were simply passive. But alas! large number of students on role and those who have passed out of the university is of those youths whose existence instead of being beneficial is harmful to Islam, Islamic culture and Muslim *millah*. They are not only ignorant about the spirit of Islam but in contrast have rejected it. They have become not only cold hearted about religion but a sort of hatred has grown in them. Their minds have been molded in such a direction that they have fallen below the level of doubt and have reached the point of refutation; they are violating against the first principles on which Islam is founded.

One of the youths passed out of this university who could be saved from being a rejecter (*murtid*) because of his sound nature, has pointed towards the internal conditions of this place in one of his private letters. This letter, not for publication, has been written especially to tell about the qualities of Aligarh. Therefore, we consider that the statements of this letter have produced a true

sketch of the situation. The writer tells the story of his own mental development and says:

"I had to confront with the external treason of the Islamic world i.e. the peak of westernization, the communism. In the beginning I did not consider westernization dangerous. But the experiences of Aligarh introduced to me the truth. There are a good number of those people in this Islamic centre of India who have rejected Islam and have become the zealous preachers of communism. This group includes many teachers who trap the intelligent new entrants. They have entered the fold of communism not because they want to serve the poor, peasants and workers as their factual expensive life opens the secret of their pretensions. But they have followed communism to justify their moral weaknesses, irreligious views and loose thinking under the shade of a universal movement. Communism deceived me also in the beginning because I considered it simply an unauthorized edition of Islam. But later when I studied it carefully I came to know that there is a difference of heavens and the earth between the basic objectives of Islam and communism".

This statement clearly tells that the education and training of The Aligarh Muslim University is not only defective but it is producing results contrary to those objectives for which Sir Syed Ahmad khan, Mohsinul Mulk and Viqarul Mulk etc. expressed the need of a Muslim university and for which the Muslims welcomed this alma meter with a zeal and enthusiasm more than their energy and power.

What opinion will you make about an engineer whose invented car runs backward instead of forward? And what will you think about an engineer who looks his car continually running backward and yet does not feel any defect in it? Perhaps this kind of mechanical engineer will never be found. However, you can guess about the technological status of your educational engineer who set to create an educational machine to achieve Islamic objectives but it started moving just in reverse direction. It went on moving in wrong direction for fifteen years and they could not feel what is wrong with its structure or at all there is a fault in it or not?

After a long time ruin, now the university has remembered: "the primary objectives of the Muslim University include also that it should invoke the Islamic spirit in its students", and for this purpose it has assumed a committee of seven persons who have been given the responsibility to:

"Survey the entire situation and suggest such new and recently developed ways of teaching theology and Islamic sciences which should be according to the needs of the time and thereby the Islamic sciences may be presented satisfactorily."

It is a very happy news and highly praiseworthy too. One who forgets for a while and resumes shortly cannot be called forgetful. Even if today our educational engineers have felt that their educational machine has been created on a fallacious plan and its running against its objective is because of the faulty map, not because of chance, we eagerly want to say, 'the past is past, now

come and understand the defects of the previous map and arrange the machine according to the correct plan'. But we are afraid perhaps even now people have not correctly felt the mistake. Even now they are not ready to accept the fact that there is some fundamental mistake in their plan. They have been influenced only by the apparent dangerous results and are looking the situation by superfluous eyes. Oh God, may our doubt prove wrong! But the past experiences compel us to be suspicious.

In the middle of the last century when the downfall of continuous two centuries ended in dangerous political revolution, some sailors appeared from the heavens and saved the drowning fleet of Muslims. There was no time for deep thinking then. No spare time was available to think how the new fleet should be organized in place of the old broken one. Then the most important question was: 'how the nation should be saved from being drowned'? A group of sailors suddenly started mending the old ship, assembled the same old boards and filled their holes, sewed the torn sails to make them somehow capable of filling the air. The other group hurriedly hired on rent, a new power operated ship and boarded a number of drowning people on it. Thus both the groups could successfully cure the sudden calamity. But both of those steps were successful only in the sense that they provided temporary devices and saved the sinking people. Their intellect and wisdom was limited just to that extent. Now, those who even after the passage of that difficult time think that exactly the same devices are correct today also, their bent of mind and activity is

against intellect and wisdom. Neither the old yacht has such capability that Muslims should chose to board on it and expect competing the people who have thousand times faster and mechanically sophisticated ships, nor the rented and power operated ship can sail them to their destiny. True that the rented ship is newly equipped, fast and mechanical, nevertheless, it is the ship of others. Its design is according to their own aims and requirements and their sailors also are the same. Hence we can never expect that it would lead us to our destiny. In contrast, its swiftness may take us even faster in the opposite direction and go on removing us day by day far away from our destiny. As far as the sudden requirement was concerned those who mended the old ship were right and those who opted to save life in a rented ship were also not wrong. But now both the groups are mistaken, those who want to stick to the old ship and also those who like to keep attached to the rented one.

A true leader or a real reformer is defined as one who makes use of intellectual labour (*ijtihad*) and adopts best devices according to the situation. Those who follow him are blind imitators. They tread with blocked eyes on the path opted by the reformer in his own period. They do so even after the period has gone without thinking about the fact that the one which was better in the past is worst today. Followers of the last century leaders are emphasizing the same track on which their leaders had left them even though the time for which they opted the way has gone far back. Now there is a need to adopt a new way through *ijtihad*.

Unfortunately we do not find even a single skilled intellectual (*mujtahid*) in any of the two groups. If someone dares to show mental skill from among the boarders of the old ship, he only adds some electric bulbs in the same ship, arranges for some furniture of new fashion and purchases a small part that whistles to deceive the listeners that the old ship has now become new. As compared to these the sailors of the new ship who are running fast in the reverse direction have fixed some old type of sails in the twentieth century's up to date ship to deceive themselves and the Muslims that this is also an "Islamic ship", which is on its way to pilgrimage of the ka'ba (*hajj-e-Ka'ba*) via London.

How long this blind imitation with false show of skill (*ijtihad*)? One storm has passed, the other is very close. The foundation of another political revolution is being laid in India. Arrangements for another big revolution are on surface in the world countries which may cause in India a revolution thousand times dangerous than the expected one. These revolutions will be quite different in their strength than the turmoil of 1857. In the light of the present condition of moral, belief and action of Muslims, we cannot expect that they will be able to sustain even a single stroke of that storm. Their old ship cannot fight any hazardous tornado. Perhaps its boards will spread into pieces and the threads of sails will tear apart. The rented ship is even more dangerous. We are afraid about its travelers --God may save-- that only the first stroke of violent episode will lead them to the deep ocean of misguidance by separating them from the Muslim

Ummah. It is the best time for Muslims to come out of the old ship and also step down the new one, create their own fleet equipped with most developed technology equal in speed to the most modern fleets but modeled like an "Islamic convoy" having the engineer, captain and the guide well acquainted with the rules and customs of the road to *Ka'ba*.

Now we leave the symbolic language and want to say something in explicit words. The educational movement at Aligarh lead by Sir Syed Ahmad Khan (God may forgive him) had a temporal objective that the Muslims may correct their world according to the requirements of the new period, save their economic and political status through modern education and may not remain backward from other nations in harvesting benefits of the new order. Perhaps there was no chance of doing more than this in that period. Though in the Aligarh movement some harms and dangers were also associated with benefits, yet there was no spare time to sit and think for a strong educational policy free from harms and full of advantages. Also, there were no resources to act according to that scheme. Hence, keeping in view of the temporal requirement, Muslims were also pushed to the system of education then established in the country. However some part of Islamic education and training was also introduced which had no congruence with the modern education and training.

It was just a temporal device to fight the accidental misfortune. Now that time has passed, the expected benefits have been gained and those dangers which were

only guessed in that period have now become factual. That movement strengthened our world but more than that distorted our deen. It introduced black Europeans among us. It produced Anglo Mohammadans, and those too psychologically Mohammadans and Indians only for name sake. It sold bodily and spiritually, our high-rank and middle-rank people--- who are in fact the main organs of a nation---in the hands of European material culture. The only price we got in exchange were some designations, titles and chairs for those who had names like Muslims. The pertinent question is whether our educational policy should remain permanently the same? Now we need Aligarh no more if our present policy is for ever. There is one Aligarh at every big place in India wherefrom Anglo Mohammadans and Anglo Indians are coming out regularly. Then what is our need to keep a permanent farm of our own to harvest this poisonous crop. If in fact the objective is to bring about change then look with a wise man's sight, what are the real causes of distortion and what is the right way of improvement.

When we think on the temperament and nature of modern education and culture, the truth becomes explicit that it is totally against the temperament and nature of Islam. If we take it as such and propagate among our young generations we will lose them for ever. You teach them a philosophy which tries to solve the problem of the world without God. You present to them a science which is repelled from the intellect and obeys senses. You teach them history, politics, economy, law and all those social sciences which are entirely against the view point of

Islam from general principles to particular views and from theory to practice. You train them under the influence of a culture which is in spirit, aims and methods just opposite to the Islamic culture. On what bases then you can expect that their sight, character and life will be Islamic. Old fashioned methodology of teaching the Quran, *hadith* and *fiqh* does not correspond to it. This type of grafting will not give pleasant fruits. Its example is like that of a European steamer provided with sails for exhibition only. But the European steamer will never be converted to the Islamic one because of these sails..

First of all, review the western sciences and arts if you really want to change the Aligarh University into a Muslim University. Borrowing these sciences as such is not correct in itself. The imprint of these sciences on the clean slate of students' hearts influences them so deep that they go on believing everything of the west. Ability of criticism does not develop in them. Even if it grows in one out of thousand, that too after their passing out and years after deep studies when they reach the last stages of life and remain no more active and energetic. We should change this method of education. Present all the western sciences to the students with criticism. And this criticism should be purely from the Islamic point of view so that the students may select out their weak points and accept the beneficial parts.

Moreover, do not take Islamic sciences also as such from the old books. Separate the additions made by the later writers and take only the eternal principles, real

doctrines and monotonous laws of Islam. Instill their real spirit in hearts and develop their correct understanding in minds. You will not find ready-made syllabus for this purpose. You will have to develop things anew. Teaching of the Quran and *sunnah* is above all but not from the old collections of interpretations and *hadith*. The teachers of these subjects should be those who have got into the kernel of the Quran and *sunnah*. Islamic law is also necessary but here also the old books will not work. You will have to introduce the principles of the Islamic system of economy in the syllabus of economy, foundations of Islamic law in the syllabus of law, the views of Islamic wisdom in the books of philosophy, the truth of the Islamic philosophy of history in the courses of history. Similarly in sciences and arts the Islamic element will have to be introduced as a control.

Relieve the unbelievers and the European minded people from your academic staff. Fortunately a group of people have developed in India who has insight in modern sciences and at the same time they are complete Muslims by heart and mind and also in theory and thought. Collect together the scattered jewels so that they may develop a scheme on Islamic pattern by using new instruments.

You will say that the English people will not allow this development. Yes, this is true to some extent. But you ask them, whom do you like more, a complete Muslim or a complete communist? Any case, you have to accept one of them. "Anglo Mohammadan" of 1910 cannot be found for long now. Keep on your stand of

Muslim animosity if you want to see that the new generations of Muslims have converted to complete communists. You will observe the consequences by yourself. If it is not acceptable then remember that the epidemic of communism not only among Muslims but also in whole India cannot be checked by high breed bulls or village radio programmes. Only one power can control this epidemic, and that is the power of Islam.

Tarjumanul Quran, jamadi al ula, 1355 A.H.; August, 1936

Reconstruction of Millat: The Right Way

Reformation and revolution, both are aimed at changing certain distorted condition, but both are fundamentally different in stimulation and method. Reformation begins with thinking. The man thinks and takes note of the situation with cool heart, considers about the causes of distortion, measures the depth of it, discovers the methods for improvement and uses the destructive power only to necessary extent. In contrast to it, the revolution begins with anger, ferocity, and hot passion of revenge. Thus another distortion is brought in retaliation of a distortion. An injustice is fought back by another injustice which destroys with vices the virtues also. No doubt, a reformer also has to do in some situations the same as a revolutionist does. Both attack with lancet the diseased part of the body. However, the difference is that the reformer first makes assessment about the place and extent of the disease and uses the lancet to a necessary degree and also keeps the ointment ready. But the revolutionist in his rage makes cuts with eyes closed and goes on cutting without keeping in view of the good or bad. He considers about the ointment only after a score of incisions and feels the mistake only after he has destroyed a considerable part of the body.

Often the people give up patience where distortion crosses the limits. The pain that they experience does not

allow them to sit cool and think for reformation. Hence in such situations the revolutionary movements are stronger than the reformatory ones. Severe tussle occurs between the traditionalist and the revolutionist groups which fuels the fire of rage and revenge even more. Both parties reach the farthest tips of obstinacy and persistence. Both cut the throat of truth. One side consumes all the energy in defending the false instead of the truth. The other side blindly attacks all without discriminating between true and false. In the last when the revolutionists succeed, they destroy everything which represented the traditionalists, no matter if it was true or false, right or wrong. Revolution advances like a storm and destroys all without discrimination. When after a lot of destruction the people come into senses the need of construction is felt. But the revolutionary mentality invents unique ways in this also. They try to give up every thing associated with the traditionalists. Any thing may be highly beneficial but in the sight of revolution is the worst if it belonged to the old system. Thus they work for a long time to build a system of life a new on revolutionary principles. And when the revolutionary mind is tired after newer and newer experiments and repeated failures it comes to a balanced scheme which was, from the very beginning, before the eyes of the reformer.

لیک بعد از خرابی بسیار آنچه را کند کند نداریں

At last the ignorant does the same as wise + But after the spread of a lot of vice

The most prominent example of this is the Bolshevik

revolution. The most distorted situation of civilization in Russian Kingdom when became intolerable to people the revolution set in there to retaliate. European socialist and democratic views began to grow in Russia. The government and its supported groups used power to protect their illicit interests. Consequently the revolutionaries stood against not only the omnipotence of the king and unequal distribution of wealth but declared war against the centuries old entire system of civilization. Sentiment of rage grew high, and finally the views of Karl Marx took the body of Lenin, and Tsar was dethroned. Simultaneously, all political, economic, civilizational, moral and religious principles were abandoned on which the society was based before revolution. After this complete destruction, a new society was established on fresh socialistic principles and the innovative builders utilized all their abilities to let not a single remnant of bourgeoisie get entry in their new construction. Even God was banned to get entry into the territory of Soviet Union. But now as the time is passing the constructive mind is taking the place of revolutionary passion. Now the strong bolshevism that worked in the beginning of revolution is returning towards balance.

Similar fanaticism appeared in the period of French revolution. In that period too every thing faced destruction in the zeal of revolution. Newer and newer revolutionary principles were postulated and practiced. But as a consequence of this extreme revolutionary upheaval, the political, civilizational and moral temperament of France has not returned to balance till

now. And today there is no firmness in any section of its national life as it is there in England.

One more example is that of Turkish revolution where similar revolutionary mentality tried to change magically a nation into another within moments. During this operation they also incised and wasted the healthy parts of the body together with pimples and boils. In place of these they imported and implanted new organs from Europe. Even new brains were obtained together with new caps in place of old brains. But now with the passage of time the revolutionary Turks are getting a lesson that everything old is not bad and everything new is not always good. Hence, after loosing enough from new experiments they have learned to retreat from extreme towards balance.

All this has been said because presently a revolutionary turmoil is appearing among Indian Muslims also. We want to invite both the traditionalist and revolutionist groups to think before the consequences of this cataclysm start taking concrete shape.

Here the situations of distortion are similar to those of Turkey and other Muslim countries. Centuries old guiding hands of religion have made Islam stationary and immobile. Probably from sixth or seventh century after *hijrah* the calendar has stopped changing among this group. In their philosophical and theological discourses they teach that the world is changing and every thing that changes is temporal. But in fact they have closed their eyes towards the dynamic world, changing time, flowing energy and ever more innovations. The world and its

situations, inclinations and views have changed a lot. Problems and event of civilization have taken so many turns but our leaders are living in the same five or six hundred years old environment. They did not grow with time and remained inert to change. They did not involve in the new problems of life and continually tried to stop nation also to keep pace with changing time. Nay, but they even dragged them back from present to past. This policy could succeed and also succeeded for sometimes. But a permanent success to such policy is difficult. How long a nation which has to cooperate and deal with the world can remain uninfluenced with the views of the world and new problems of life? If her leaders do not come out to guide in the new intellectual and practical challenges, it is but natural that she will become ready to put off the yoke of their leadership down her shoulders.

The root of this distortion is in another thing. Our religious leaders entangled in the offshoots so that the principles slipped from their hands. Then the offshoots took the place of principles from which budded thousand offshoots which in turn took the status of trunks though they had no importance in Islam. In fact the Islamic millah was structured on the sequence of, first the Quran, then *sunnah* of the prophet, and then the *ijtihād* of those who keep knowledge and insight. But unfortunately the sequence was reverted as follows. First the *ijtihād* of the people of a particular period, then *sunnah* and last of all, the Quran. This new sequence is responsible for stagnation which has made Islam stationary and immobile.

Who can deny the knowledge, high status and glory of the leaders of fiqh, theologians, interpreters of the Quran and *muhaddithin* (*hadith* researchers)? But they were human beings and had access to the same sources of knowledge as common people have. They did not receive revelation but contemplated through their mind and insight on the words of God and the *sunnah* of the prophet. And whatever principles they could discover they used them for the inference of particular laws and doctrines. These inferences can help and guide us but cannot be the original source as such. A man either infers from his own opinion or in the light of any revealed book, in any case his *ijtahaad* cannot be a permanent and unchangeable law for the world because human intellection and knowledge is always limited with time.

If there is any existent free from the limits of time and space, that is God of the worlds, Who has true knowledge and Whose knowledge does not change with the change of time. His knowledge was transmitted through the ayaat of the Quran and to the heart of the prophet. This in fact has become a source and reference point from which the people of all time according to their own special conditions and requirements infer knowledge, opinions and laws. So long as the *ulama* continued to derive knowledge from this source, Islam continued to be dynamic with time. But when the contemplation on the Quran was given up, research on prophet's sayings closed, past interpreters and *muhaddithin* were blindly imitated, the *ijtihaad* of past lawyers (*fugaha*) and theologians (*mutakallimin*) was

made unchangeable and permanent law, deriving knowledge direct from the book and *sunnah* was given up and when notwithstanding the principles of the book and *sunnah* the derivations of the elders were considered as roots, the growth and development in Islam suddenly stopped. It stepped backward instead of moving ahead. Its followers instead of guiding in the fields of new knowledge and practice engaged in old problems and explanations. They started fighting for derived things and branches, creating new schools, and making groups for unnecessary discussions. Unbelief (*kufr*) and perversion (*fisq*) were distributed among Muslims so generously that instead the remark, 'enter Allah's religion in crowds' يَدْخُلُونَ دِينَ اللَّهِ أَفَوْجًا (*An-Nasr*:2), the world viewed the stage-show of 'get out of Allah's religion in crowds' يَخْرُجُونَ مِنْ دِينِ اللَّهِ أَفَوْجًا. Instead of the sights of being 'hard for unbelievers and merciful for believers' أَشَدَّاءُ عَلَى الْكُفَّارِ رَحْمَاءُ بِنِئِيمِهِمْ (*Al-Fath*:29), just the reverse sights i.e. hard for believers and merciful for unbelievers, appeared every where. And the quality described for hypocrites and unbelievers i.e. 'you consider them close together but their hearts are scattered' بَأَنَّهُمْ بِيَنْهُمْ شَرِيكُونَ تَحْسِبُهُمْ جَيْعَانًا وَفَلَوْبَهُمْ شَتَّى (You reckon them united while their hearts are divided. (*Al-Hashr*:14) came true to Muslims.

This is the play back of the same situation which we are observing in the form of a dangerous revolutionary cataclysm. When Muslims found that their religious leaders are not performing their responsibility of

guidance, but instead of directing ahead they are taking them backward, they freed themselves from their grip and started wandering here and there like an army without commander. A group laid the blame of all mistakes on religion as such, considered it the greatest barrier in their growth, announced to leave it and imitate the developed nations. The other group made a habit of abusing *ulama* and religious leaders, as if entire secret of Muslims' welfare and development is hidden in these abuses and bad words. One more group stood to do cut and paste or piecemeal work with the religion. Someone rebuked the lawyers (*fuqaha*) and leaders (*a'imma*), some other dragged hadith also with the *fiqh*. Someone required change in the teachings and the commandments of the Quran. The other person suggested separation of religion and the world; religion should look for doctrines and prayers, it has no connection with the world affairs.

In this way different groups have stood up for changing the distorted conditions but their face is towards revolution not towards reform. They have not contemplated with cool mind what is the real mistake, wherefrom it has come, to what extent it is and what is the correct way of reform? They have guessed that there is a disease and have engaged in using the lancet unchecked, no matter if the patient also dies with the disease.

In free countries it can be said and it is correct also that there is no alternative of revolutionary activity, because there the government is in the hands of a group and the other group cannot succeed in destroying its

power without revolutionary vigour. This fact should also remain in view that after the revolutionaries take governance in their hands, the experience of the time very soon corrects their minds also, and they have to give up extreme and come on just and balanced track. But we should not forget that we are in the state of slavery and our situation is quite different from that of the free countries. First of all here the revolutionary activity is not required because here is no danger of hard and strong opposition so that a normal reformative activity may not be effective and successful. Secondly, if any revolutionary activity begins here and also succeeds, one cannot expect for a long time that it will come to normal course because the leaders of the revolution will have no responsibility on them which could bring them back from extreme to normalcy. Hence, here a revolutionary activity (or more correctly many revolutionary activities) if continued for long will not result except in that the foundations on which the Muslim society stands will shake and no other strong foundation will be available on which a new social system may be organized. Moreover, one should think if the collective system of a nation which is already in a state of subjugation is razed to ground how low it will fall in moral degradation.

This is the main cause that we are compelled to restrain more against the revolutionaries as compared to the traditionalists. Otherwise, as far as the distorted condition and the need of its change are concerned, we are with them. We are also eager that the stagnation introduced to Islam should be replaced by dynamism. But

according to us the way of bringing about movement is not to give up Islamic identity and opt for Europeanism. Not also to make piecemeal with religion without knowledge, research and contemplation. Never raze to ground in vain, the constructions of the past intellectuals which they could develop only after hard work. Not also to set fire on the entire wealth of hadith literature. Not, ever to introduce changes in the words of God. All these are not good methods to reform the millah, rather these will create even more severe distortion than the present one. The only cure of this disease is to correct the order which has been reversed. Keep the Quran on the same position of the guide which it originally had. Give the hadith the same status which the prophet (SAW) himself, his companions and family members had given to his words and actions. Keep the achievements of the lawyers (*fuqaha*), theologians (*mutakallimin*), interpreters (*mufassirin*) and hadith keepers (*muhaddithin*) on the same level as these personalities themselves did. Make use of them, keep as such those things which do not require change but never think that whatever they have written is final or their books have made us free from consulting the holy Quran or the prophetic *hadith* or the door for consultation to the book of God and the *sunnah* of the prophet has been closed after reading these books.

If this sequence is again maintained the stopped bogie of Islam will restart. In fact the real cause of stagnation is that the engine has been disconnected from the train and left somewhere on the hinder side. The driver has also been dislodged from his place and has

been made to sit somewhere in the bogie. And the foremost compartment is supposed to move by itself and also run the whole train.

But this work does not require rage and passion. Rage should be there in the situations of advertent tyranny. But nothing is intentional here. No body can claim that the *ulama* decided in a conference that they will cause stagnation to Islam and stop its running train. In fact this is the result of that stillness which has been appearing since sixth and seventh centuries on the political, military, economic and civilizational level together with the power of knowledge and thought. The way this fall has killed the spirit of *jihad* has also slowed the spirit of *ijtihad*. The way the views of Muslims changed about the matters of life as a whole, their views about religion and knowledge also changed. Slowly and unnoticeably all their mental powers became dead. Neither the *ulama* nor the followers can be blamed for this. You can blame nature if you want, but neither the blame nor anger and its destructive zeal will benefit us. The only correct way of reform is to search with cool mind, for the causes and limits of distortion, and replace them wisely with good qualities.

Tarjumanul Quran, Rabi'ul Awwal, 1353 A.H.; July, 1934 A.C.

Manifestation of Rebellion

A nation consists of two categories, the common people and the higher group. Though the common people are in abundance and the numerical strength of a nation depends upon it but the thinking and guiding minds are not found in this category. These people neither have knowledge nor material wealth. They have neither high status nor the power of the government. Therefore, their job is not to guide the nation. In contrast, they have to follow the path of the guides. They do not make ways but walk on the ways already present. Track makers and guides to these tracks are in fact the people of the special category. Development and destruction of a nation is based upon them. Their rightness results into the rightness of the nation and their drift from the path ends into the drift of entire nation. In better times of a nation such special people take birth in it who themselves tread on the right path and also guide the nation to it. "We made them the leaders who guided with our permission and revealed unto them good deeds' وَجَعَلْنَاهُمْ أَئِمَّةً يَهْدِنَّ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ فَعَلَ الْخَيْرَاتِ (And We made them into leaders to guide people in accordance with Our command, and We inspired them to good works, (Al-Nisa:73). And when time of ruin of a nation approaches, its destruction begins with the elite group whose drift from the right path and moral distortion consequently results into the drift and bad

activities of whole nation. "And when We intended to ruin a dwelling We allowed its elites to rebuke. Then they created mischief there and our saying fell true. We destroyed them fully".

وَإِذَا أَرَدْنَا أَنْ تُهْلِكَ قَرْيَةً أَمْرَنَا مُتَرْفِيْهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا
الْقَوْلُ فَكَمَرْدُهَا تَدْمِيرًا ⑤
(بني إسرائيل: 16)

When we decide to destroy a town We command the affluent among them, whereupon they commit sins in it, then the decree (of chastisement) becomes due against them and thereafter We destroy that town utterly. (Bani Israel: 16)

The term used by the Quran for the special people is *mutrafin* i.e. those whom Allah bestows with plenty of rewards. According to the witness of Allah first of all these *mutrafin* spread perversion, sin, tyranny and rebellion then the entire dwellings engage in crime.

Can there be any debate in the truth of this witness? See the situation of our own nation. Its destruction also began from the *mutrafin*. They left the way of the leaders that guided to the commandments of God and started following the devil's path. They started making the followers of God their own obedient like Pharaohs and Caesars did, and made their nation habitual of worshiping the kings and governors. They taught to bow before them those necks which were educated to bow only before God. They made sin and crime attractive by committing sin and crime in beautiful dress and glorious castles. They habituated their people to eat and feed unlawful foods by themselves eating unlawful foods.

They used knowledge for misguidance, thought and intellect for mischief, brain for deception and conspiracies, wealth for buying faith, governance for tyranny and power for pride. They closed lawful doors to the rights, benefits and development of people and compelled them to achieve their objectives through flattery, lies, conspiracies and other low grade activities. Thus there is not a single distortion in moral or action which did not begin from these *mutrafin*. They used the blessings of Allah in wrong ways. They destroyed themselves and also the nation. *Dalloo fa adaloo*.

All this was happening for centuries and the weevil of moral destruction was chewing the national strength of Muslims from under the surface. Notwithstanding this there was at least the light of *Iman* in both the groups; even if they were not obeying Allah and his messenger but their respect was there in hearts. The hearts were not empty of the honour of Islamic law even though it was not being followed. To whatever extent the repulsion from the governance of Islam might have reached, but rebellion against it had never appeared. Things declared right by Islam were considered right, even if following other things might have reached to any extent. No body dared to call the truth declared by Islam as false, obligatory as absurd or meaningless, allowed as undesirable, *haraam* as *halal* or even good and the sin as virtue. Sin was committed, *shari'ah* was transgressed, Islamic rules were broken across the limits, but the hearts were ashamed too, the necks were bowed out of disgrace. At least the hearts accepted that they are disobeying God and the

prophet.

The main cause of this was that notwithstanding the weakness of Muslim's faith and distortion of actions, their culture stood on the foundations and pillars which were originally raised by Islam. Introduction of Persian and Greek thoughts, though spread a lot of misguidance but they were not as successful as to divert the view point of Muslims, repel their mentality against Islam, and influence the powers of their minds and thoughts to the extent that they would have completely given up seeing by a Muslim's eye and thinking by a Muslim's mind. Similarly, though the growth of civilization and culture had repelled a lot from the track of Islam under external influences, yet the principles on which this culture and civilization had raised were still there in its foundations and the principles of other civilization and culture had not taken their place. Education system of Muslims also distorted, but after all, the religious sciences had a prominent position in it and an educated Muslim was not ignorant of at least the basic knowledge of Islamic doctrines, *shari'ah* commands and the traditions of *millah*. Bindings of Islamic law loosened on the practical life of Muslims, yet one single law i.e. the Islamic law applied on Muslim affairs. Hence, notwithstanding many distortions Islam had deep imprint on the thoughts, morality and activities of Muslims. They had deep faith in its principles; at least the principles against Islam did not get a chance to enter the boundaries of their faith. And the Islamic values had not changed to the extent that they would have altered completely and contrast to them

some other values would have taken their place.

But after loosing government from their hands in nineteenth century, when the *mutrafin* of our nation saw that with the loss of government the status, admiration, honour, regard, wealth and assets all things are slipping from their hands and in the situations of slavery there is no other way to prevent them than to equip with western culture and sciences, they brought about another change (*taghayyur*) in their ways. In true sense it was not simply a change. It was a revolution (*inqalaab*). *Taghayyur* means only the change. *Inqalab* in contrast, means to turn about and in fact in the next turn they reverted so much that their *Ka'ba* reverted, their mentality, sight and face turned from Islam towards Europeanism which is just in the opposite direction of Islam.

After this revolution, slowly the shame and the sense of indignity which was felt at the time of repulsion from Islamic laws also began to take leave. The sense totally finished that, by getting out of the limits of *shari'ah*, we are committing a sin and crime. After this, slowly the sense of shame and indignity was taken over by shamelessness and obstinacy. Rules were broken openly with pride instead of shame. But the stream of revolution did not stop even on this level. Now the things being heard and seen in the meetings of Europeanist people have gone above shamelessness and show the signs of open rebellion against Islam. Now the stage has reached that a person who breaks Islamic rules instead of being ashamed on his crime tries to shame those who are following the old rules. It means as if the criminal and

sinner is not that who breaks Islamic laws but is that who follows it. Now not only the prayer and fasting is given up but pride is expressed on this and their desertion is preached. People make fun of those who offer prayer and observe fasting. It is expected from especially the educated persons to feel shame of doing these duties. Perception is that not the desertion of these duties is the act of shame but performing of these duties is a defect to be ashamed of. The situation has reached to the point that if a man who offers prayer, by chance, commits a mistake, it is said, "after all he is the *namaazi* (one who offers prayer)". As if the real cause of the defect in that particular man is nothing but only that activity for which Allah has told that it prevents from acts of shame and crimes and which the prophet of Allah has qualified as most graceful activity.

This rebellion is not limited to prayer and fasting alone but has spread to nearly all aspects of life. Now, the obedience to Islam is termed as "*mulla'iyyat*", which in our modern period is known as an amalgam of narrow sightedness, dark mindedness and ignorance, being out dated and insane. As if a faithful and obedient Muslim is *mulla* in this sense. And *mulla* is one who is miles away from culture and enlightenment, never adjustable in a cultured society. This is one abuse full of hundred abuses and instead of using many words our black Europeans fill all sentiments of hate in this single word which is a complex set of vices.

Today the Quran and *hadith* in support of any statement or action are not considered as evidence. Not

the non Muslims, but a Muslim who has unfortunately become "educated enlightened" without hesitation rejects the certificate of the Quran and *hadith* without least shame but in contrast expects that the one who presents them as witness should feel disgrace. Far from being a certificate, we have seen that any thing presented in the name of Islam at once develops a kind of envy. If the same thing is presented rationally or supported by referring to some western writer, then the proclamation is, "we believe and confirm" (*aamanna wasaddaqna*). But as soon as the reference of Islam is presented the minds of our Europeanized "Muslims" begin to doubt that there must be some weakness in the statement. It means that now the reference of the Quran and *hadith* in their view does not strengthen something but on contrary it weakens and makes it needful of evidence.

Until few years before, this epidemic caught our men alone, and our women were protected. Keeping limited to Islamic culture we can say that the harem is that last place of shelter where Islam protects its civilization and culture. One of the big expediencies on the basis of which Islam has kept women in *shar'i* veil (*hijab-e-shar'i*) is that at least the chest wherfrom a Muslim baby suckles should remain enlightened with the light of faith. At least the lap where the Muslim generation passes its initial destinies may remain preserved from unbelief, misguidance, and the distortion of moral and action. At least the boundary within which the primary imprints of education, training and observation are fixed on the clean and simple minds and hearts of Muslim babies may be

kept protected from external influences. In fact the harem is such a strong fort of Islamic culture which has been created with the purpose that if any time this culture retreats after defeat it may take shelter here. Alas! it is also cleaving now. The epidemic of Europeanism is entering the homes also. Our Europeanist *mutrafin* are dragging their women also out of home so that they may also take the influence of the same poisonous effects which they have received. Our girls are now being sent for taking the lesson of strayed path, wrong indoctrination, moral disintegration and European culture in those educational places which have given the same lesson to our boys and made them rebellious from Islam.

This last motion in our view will complete the revolution just described. This is not only our guess, but these unfortunate eyes have seen and ears have listened to the signs of the accomplishment of revolution. Now we have reached such a state of decadence that a Muslim woman against explicit commandments of the Quran and hadith moves out with ornamentation, takes lunch and dinner in western hotels, sits in cinema halls together with gents, does shopping in market places. Above all, instead of being ashamed and feeling disgrace in doing these acts of transgression against Islamic laws she proudly tells about these acts. She disgraces that chaste woman who first of all denied giving up *hijaab-e-Shar'i* in obedience to Islam and when her husband compelled to come out of home, felt ashamed of moving without veil among gents for sight seeing, did not like wandering in markets, tasting the Taj and Green, taking fresh air in

recreation places in comparison to the recreation within the four walls which was ordained to her by her God and messenger. It means that the spirit of rebellion against Islamic laws is reaching women across the men. And they also have started thinking that a woman should be ashamed of not the transgression against but the obedience to Islam. We are for Allah and we have to return to Him (*inna lillahi wa inna ilaihi raaji'un*). For God sake please tell if you have reached such a low point of degradation even after being raised in the lap of old religious women, what will be the grade of those generations which will be trained in the lap of these modern Europeanized women if they will feel no dignity in Islam and cross the limits ordained by God and his messenger? The children who will see Europeanism all around as soon as they will open their eyes, whose innocent sights will not be aware of any symbol of Islamic culture and civilization, on whose ears the words of God and messenger will never fall, on whose clean slate of heart and mind the Europeanist imprints will be fixed from the very beginning - can it be expected that they will be Muslims by sentiments, views, morals, actions or in any way?

The first stage of crime is that a man commits a crime but considers it a crime and feels disgraced because of it. This kind of crime is punishable only because it is a crime. However, it can be forgiven after repentance and expression of shame, because it will be categorized as a weakness.

Second stage of crime is that a person commits a

crime and considers it good instead of bad and announces it as an act of pride. It means that in his heart there is no respect for the law which categorizes it as crime.

The last stage of crime is that a man not only commits a crime against a law but in contrast declares the crime to be right and reward fetching in accordance to some other law and makes fun of the law which declares the act as crime and also considers its followers as wrong. Such a man does not only disobey the law but also disrespects and rebels against it.

Every person who has a little bit of sound reason will accept the fact that a man on reaching this stage cannot live within the limits of the law which he has openly rebelled. But how far outcast and dejected is the devil who assures you that you can remain a Muslim even after dishonouring the Islamic law, making fun of it, declaring its obedience as fault and considering its disobedience as virtue. On the one hand you call something wrong that Allah and His messenger have declared good, you call good what they call as bad, you call virtue what they declare as sin, you claim to be a sin what they call as virtue, you make fun of their command, and instead of feeling shy on disobeying their law you make shame of those who obey it. On the other hand you claim to be faithful to Allah and His messenger, pay respect to them and obey the deen of their liking! Can a wise man agree that the claim despite this contrasting attitude would be true?

If faith and unfaith can live together, honour and dishonour go side by side, respect of something and making fun of it can join together; similarly, if it is

possible to conceptualize that one who is proud of being disobedient and considers obedience as reproachable, can also be categorized as follower and obedient, then it will have to be acceptable that in fact rebellion is obedience, disrespect is respect and faith is another name of rejection. One who kicks you in fact honours you. One who makes fun of you actually respects you and the one who refutes you truly confirms you.

Islam is nothing but obedience, and obedience becomes trustful only with faith, and the foremost consequence of faith is to bow down the neck without raising head, as soon as the command of God and the messenger is received.

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ (النور: ٥١)

The answer of the believers when summoned to Allah and His messenger, in order that He may judge between them, is no other than this: They say, "We hear and we obey". (al Noor: 51)

Moreover, this bowing of the neck should not be with hatred; it should be sincere, with strong desire and without any tightness and dislike in heart. One whose neck bows apparently but with narrow heart is a hypocrite, not a believer.

وَإِذَا قِيلَ لَهُمْ تَعَاوَنُوا إِلَى مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتُ الْمُتَّقِينَ يَصْدُونَ عَنْكَ صُدُودًا... فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُعَذِّبُوكُمْ فَيُبَشِّرُوكُمْ بِنِعَمَّنِّيَّةٍ لَا يَجِدُونَ فِي أَنْفُسِهِمْ حَرَجًا قَمَّا قَصَيْتَ وَمُسَلِّمًا تَسْلِمُوكُمْ (النَّاسَ: ٢١، ٢٥)

When it is said to them: "come to what Allah has revealed and to the messenger": you see the hypocrites avert their faces from you in disgust.....But no, by your Lord, they can have no (real) faith until they make you judge in all disputes between them, and find in their souls no resistance against your decisions, but accept them with the fullest conviction. (al-Nisa: 61,65)

But a person who openly denies obeying the command, and follows the laws other than those of God and the messenger, considers the same other laws as correct and true, makes fun of the law of God and the messenger, declares their obedience as defect, can never be a believer even though he claims himself to be a Muslim, named as a Muslim and is registered as a Muslim in the list of census. A man can remain a Muslim even after the commitment of a sin provided that he considers the sin as sin, feels disgraced on it and accepts the law that he has disobeyed out of his weakness. But if the sin is associated with shamelessness, impudence and pride; if it is considered virtuous and the person prevented from it is rebuked, then by God, belief (iman) cannot stand with such a sin. A person should clearly decide before entering this stage whether he likes to remain as a Muslim or enter the boundaries of the law in favour of which his heart feels open and expended.

By the grace of Allah, the Muslim population by and large is still safe from the wave of this type of Europeanism and rebellion against religion. Still they respect the commands of God and the prophet, and the obedience of Islamic laws, even if very little, is seen only

among them. However, the behavior of the higher people may badly affect their faith as it has already distorted their moral and social relations. The speed of decline from prayer and fasting, commitment towards vices, inclination towards imitating European fashions and leaning towards presentation of games which make European culture attractive, all are the alarm of danger. If the opinions of our *mutrafeen* are not corrected and their declination from the right path of Islam continued, the day is not far enough when the entire nation will become misguided and the sunnah of Allah will accomplish i.e.

وَإِذَا آتَدْنَا أَنْ هَلَكَ قَرْيَةً أَمْرَنَا مُتَرَفِّيَّهَا فَفَسَقُوا فِيهَا فَهُنَّ عَلَيْهَا
النَّهْوُ لَفَدَمَرْتُهَا شَدَّدْمِيرًا ⑥
(بني اسراءيل: ١٦)

And when We intended to ruin a dwelling We allowed its elites to rebuke. Then they created mischief there and our saying fell true. We destroyed them fully"

(Bani Israel: 16)

Tarjumanul Quran, Ziq'a da, 1352 A.H.; February, 1935 A.C.

Collective Distortion

A general rule has been described in the Holy Quran that Allah is not cruel to destroy a nation without any cause even though she works righteous deeds.

وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْفُلْقَرَىٰ بُطْلُمُ ۚ وَأَمْلَهَا مُصْلِحُونَ ۝ (١١٧) (Hud)

And your Lord does not destroy the dwellings with injustice even if the dwellers are righteous. (Hud : 117)

Perdition and ruin does not mean only the reversion of land surface upside down and thereby the dwellings killed. One of the ways to do it is the disorganization of nations, disintegration of their collectivity and making them slaves, subjugated and wretched. According to the above rule, none of the ways of perdition can fall on a nation so long as she does not leave the track of virtuous deeds and opt for the methods of rebellion and disobedience, and thereby do injustice with it self. Keeping this rule in view, wherever Allah Ta'ala has discussed about His rage befalling on certain nation, has also told about its crimes so that the people may clearly know that it is their own actions which distort their world and the hereafter.

فَكُلُّاٰ أَخْدَنَا بِذَنْبِهِ ۚ ... وَمَا كَانَ اللَّهُ لِيُظْلِمُهُمْ ۚ وَلَكِنْ كَانُوا أَنفَسُهُمْ يَظْلِمُونَ ۝ (٤٠) (الأنکبوت)

We caught every one because of his misdeed. Allah was not cruel to them, but they were themselves unjust for their own self (Al-Ankaboot:40)

The other thing which can be inferred out of this rule is that the cause of perdition and ruin is not individual but it is the collective and nation-wide vice and disturbance. It means that if the distortion of belief and action is found scattered individually but the collective standard of moral in a nation is so high that its individual vices may remain suppressed, the nation as a whole is kept protected. No such common sedition appears which may ruin the whole nation even if separately the individuals have become worst. In contrast to it, if the distortion of belief and action spreads from individuals to the whole nation and its religious sense and moral consciousness falls to the extent that instead of goodness and virtues, mischief and disintegration find good chance of growth and nourishment, the merciful eye of Allah turns away from such a nation. It begins to fall from the position of honour towards wretchedness so that in the last, Allah's rage befalls on that and then it is completely ruined.

Many examples to this have been discussed in the wise Quran:

People of the prophet Noah were destroyed when their beliefs and actions misshaped up to depth of its roots and the vices spread in the land without any hope of the production of healthy fruits from the evil tree. At last the prophet Noah was compelled to pray in presence of Lord, the Great:

هُنَّا لَا تَنْهِي عَنِ الْأَثْرَاضِ مِنَ الْكُفَّارِ ۚ إِنَّكَ إِنْ تَنْهِي هُنْمَ يُغْنِسُوا
عِبَادَكَ وَلَا يَلْكُذُوا إِلَّا قَاحِرًا كُفَّارًا ۝
(٢٢: ٢٤)

"O my Lord! Leave not of the unbelievers, a single one on the earth! "For if you leave them, they will but mislead your devotees, and they will breed none but wicked ungrateful ones". (Nuh: 26,27)

The 'Aad were ruined when the evil and destruction settled in their hearts to the extent that the mischief makers and cruel people of them became the leaders and commanders leaving no space for good and righteous people in the social system.

وَ تِلْكَ عَادٌ جَحَدُوا بِأَيْتَ رَبِّهِمْ وَ عَصَوْا رَسُولَهُ وَ اتَّبَعُوا أَمْرَ كُلِّ جَهَنَّمِ

(٥٩:٢٧) عَنْبَر @

Such were the 'Aad people: they rejected the signs of their Lord and Cherisher; disobeyed his messengers; and followed the command of every powerful, obstinate transgressor. (Hud: 59)

The people of Lut were ruined when their moral character became so much polluted that they became as shameless as to commit unchaste activities openly in assemblies and markets. They lost the sense of any thing being unchaste.

أَيُّكُمْ تَأْتُرُنَّ إِلَيْجَالٍ وَ تَقْطَعُونَ الشَّيْئَنَ وَ تَأْتُرُنَّ فِي نَادِيْكُمُ الشَّمَسَ

(أَنْكَابُوت: ٢٩)

"Do ye indeed approach men, and cut off the highway? And practice wickedness (even) in your councils.

('Ankabut: 29)

Medians were punished when the entire nation became traitor, trustless and unfaithful. Weighing less and demanding more remained no vice and the sense of moral fell to the extent that instead of feeling ashamed

they disgraced those who preached; they could not understand that they are mischievous and misguided. They did not consider wickedness as bad but instead claimed the preachers to be wrong and punishable.

وَلَيَقُولُوا أَذْوَافُ الْبَيْلَالِ وَالْبَيْرَانِ بِالْقُصْطِ وَلَا تَبْخَسُوا الْأَثَاثَ أَشْيَاءً فِيمُ وَلَا
تَعْنُوا فِي الْأَرْضِ مُفْسِدَيْنَ ۝ ... قَالُوا لِيُشَعَّبَ مَا نَفَقَهُ كَثِيرًا قِيمًا تَقُولُونَ
وَإِنَّا لِلَّذِي كُنَّا فِيهَا صَعِيفًا ۝ وَلَوْلَا رَهْفَطْكَ لَرَجَّلَكَ ۝ (٩١:٨٥) (٩٢:

"And O my people give just measure and weight, nor withhold from the people the things that are their dues: commit not evil in the land with intend to do mischief...They said: "O Shu'aib much of what you say we do not understand! In fact among us we see that you have no strength. Were it not for your family, we should certainly have stoned you! For you have among us no great position. (Hud: 85, 91)

Bani Israel were declared wretched, disgusted and the rage of God and His curse fell upon them after they rushed towards vice, injustice and unlawful eating, their leaders became expedient and tolerant of sins; no group among them stood to call vice as vice and stop from it.

وَتَرَى كَثِيرًا قِيمُهُمْ يُسَايِّرُونَ فِي الْإِثْمِ وَالْعُنْدَوَانِ وَأَكْلُوْهُمْ السُّخْتَ ۝ لَيْسَ
مَا كَانُوا يَعْمَلُونَ ۝ لَوْلَا يَنْهَمُ الْرَّبِّيْبُونَ وَالْأَحْبَابُ عَنْ قَوْلِهِمُ الْإِثْمِ
وَأَكْلِوْهُمْ السُّخْتَ ۝ لَيْسَ مَا كَانُوا يَصْنَعُونَ ۝ (الْمَارِدَةَ: ٦٣، ٦٤)

Many of them do you see, racing each other in sin and transgression and their eating of things forbidden. Evil indeed are the things that they do. Why don't the Rabbis and the doctors of law forbid them from their (habit of) uttering sinful words and eating things forbidden? Evil indeed are their works. (Al-Ma'ida:62-63)

لُعْنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاؤَدَ وَعَيْسَى ابْنِ مَرْيَمْ
ذِلِّكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ④ كَانُوا لَا يَتَاهُونَ عَنْ مُنْكَرٍ قَاتِلُونَ
(الْأَمْرَة: ٧٩، ٧٨)

Curses were pronounced on those among the children of Israel who rejected faith, by the tongue of David and Jesus the son of Mary; because they disobeyed and persisted in excesses. Nor did they forbid one another the iniquities which they committed: evil indeed were the deeds which they did. (Al-Ma'ida: 78-79)

Sayings of the prophet Mohammad (SAW) related to the interpretation of this last ayah make the meaning of the Quran more explicit. The summary of all these sayings is as follows:

"When the evil spread among the children of Israel, a person looked his brother, friend or neighbour committing a misdeed advised him not to do it and said, "fear God". But later on he joined him in council and witnessing to the evil did not stop him from friendship and eating together with him. In this situation their hearts were influenced from each other, and Allah coloured them in the same blush, and cursed them by the tongue of David and Jesus" (SAW).

The narrator of these words says, 'When the prophet (SAW) reached this point of speech, he set erect out of zeal and further said:

"By the One, in Whose possession is my soul, it is mandatory that you command to the good deeds and stop from evil, seize the hands of that who commits evil and turn him towards right path, don't commit to leniency in this matter, otherwise Allah will also

influence your hearts by each other and curse you like the children of Israel".

Distortion in belief and actions is like the epidemic diseases. First of all, the disease attacks weak people. If the climate is good, hygienic methods are correctly used, the arrangement of cleaning dirt and pollution is proper and the ill people are cured properly and hurriedly, the disease does not take the epidemic phase and people commonly remain free from it. But if the physicians are inattentive, the department of hygiene is careless, officials for cleanliness become lenient, the germs of the disease begin to proliferate in the environment and distort it to such an extent that instead of supporting health it begins to support disease. Lastly, the people are not able to get air, water, diet, dress, dwellings and nothing pure from dirt and poison, their vitalities become meager and the entire population is caught by the disease. The strongest people in this situation are not able to protect from the disease. The physicians, officials of cleanliness, the protectors of general health themselves are attacked by the disease; even those are not protected who take all protective measures and use medicines. It is because they have no cure of air poisoning, water pollution, distortion of the diet and the filth of land and soil.

The above situation allegorically applies exactly on the distortion of moral activities and doctrinal misguidance. *Ulama* are the physicians of nation, government officials and rich people are those who are responsible for cleanliness and hygiene, dignity of faith in a nation and collective sense of morality are its vitality.

The collective environment is like the air, water, food, dress and the house. The position in the religious and moral life of a nation, of commanding to virtues and preventing from vices, is like the position of methods and devices applied for cleanliness and hygiene to keep the body healthy. When the ulama and the commanders give up their original duty of commanding to the virtues and preventing from vices, and become lenient towards mischief and disorder, the misguidance and immorality starts expending among the individuals of the nation and its sense of dignity in faith weakens. Finally, the entire collective environment becomes polluted. The environment of national life becomes uncongenial to good and betterment and supportive to mischief and disorder. People flee from virtue and instead of hating the evil attract towards it. Moral values are reverted; demerits are considered merits and the merits become demerits. Now the misguidance and immorality grow and give fruits, and the seeds of virtue remain no more capable of germination. The earth, air and water, all refuse to nourish virtue because all their powers are engaged in the nourishment of the trees of evil. When a nation reaches to this point it attracts the punishment of God and such a general ruin falls upon it that no one can be prevented, no matter if he prays day and night sitting in the monastery. The same has been referred to in the Qur'an as follows:

وَاتَّقُوا فِتْنَةً لَا تُؤْتَيْنَ أَلْذِينَ كَفَرُوا وَنَلْمَعْ خَاصَّةً (الأنفال: ٢٥)

And fear the trial which affects not in particular (only) those of you who do wrong; and know that Allah is strict in punishment. (Anfaal: 25)

Ibn Abbas (RA) says in the interpretation of this ayah that Allah wants not to let the vice stay before you because if you will tolerate the vice and let it proliferate, the punishment of Allah will befall upon you and all the good and bad people will be struck by it. The prophet (SAW) himself has explained this ayah as follows:

إِنَّ اللَّهَ لَا يُعَذِّبُ الْعَامَةَ بِعَمَلِ خَاصَّةٍ حَتَّىٰ يَرَوُ الْمُنْكَرِيْبِينَ
ظَهَرَ عَلَيْهِمْ قَادِرُوْنَ عَلَىٰ أَنْ يَنْكِرُوهُ فَلَا يَنْكِرُوهُ فَإِذَا فَعَلُوا ذَلِكَ
عَذَابُ اللَّهِ الْخَاصَّةُ وَالْعَامَّةُ.

"Allah does not punish common people for the activities of particular people, but when they see the evil before them and let not stop it despite the power to stop, Allah inflicts both the particular and the common people".

The greatest source of keeping the moral and religious health of a nation is that there should be the dignity of faith and sense of moral in every person of the nation which the prophet (SAW) has expressed by a single word "haya" (shame) which has wider meaning. In fact haya is a part of faith as the prophet (SAW) has said, *"Innal haya'u minal iman"*. Moreover, once someone said before the prophet (SAW), that haya is a part of *iman* he said, *"Bal huwaddeenu kulluhu"* (i.e. it is the deen complete).

Haya in fact means that one should feel constriction in heart from evil and sin and he should hate it. One equipped with this attribute will not only keep himself away from vices but also will not tolerate it in others. He will not approve even seeing the vices. It will not be

possible to him to compromise with tyranny and sin. When a sin will be committed before him his dignity of faith will agitate and he will try to finish it by hand or by tongue; or at least his heart will become restless to remove it.

من رأى منكم منكراً فليغیره بيده فان لم يستطع فبلسانه فان لم يستطع فقلبه و ذالك اضعف الايمان.

Whoever among you sees a vice he should remove it by force, if not capable of removing thus, then by tongue, if not even this way, then by heart. And this is the weakest iman

The nation having the individuals of this quality in general will keep its deen safe and its standard of moral will never fall because every person of it will account for and look after each other, no distortion of faith and action will ever enter into it.

The purpose of the Qur'an is to establish an ideal society in which every individual keeps the duty of accounting without any remuneration as a soldier of Allah, only on the basis of his inclination of heart, natural honour and haya, and purely on the appeal of conscience.

وَ كَذَلِكَ جَعَلْنَاكُمْ أَمَةً وَسَطَا تَبَّاعُونَ شَهَدَ أَعَوْنَى الرَّسُولُ عَلَيْكُمْ شَهِيدًا (البقرة: ١٤٣)

Thus have We made of you an ummat justly balanced that ye might be witness over the nation and the messenger a witness over yourselves; (al Baqara: 143)

That is why time and again it has been told to the Muslims that commanding to the virtues and cautioning

against the vices is the national duty of all believing men and women.

لَئِنْ شِئْتُمْ خَيْرَ أُمَّةٍ أُخْرِجْتُ لِلثَّالِثِينَ تَأْمُرُونَ بِالْمَعْرُوفِ وَنَهَايُونَ عَنِ الْمُنْكَرِ
وَتُؤْمِنُونَ بِاللَّهِ
(آل عمران: ١١٠)

You are the best of people, evolved for mankind. Enjoining what is right, forbidding what is wrong, and believing in Allah. (Aal-e-Imran: 110)

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَصْرُهُمْ أَوْلَىٰ بَعْضُهُنَّ يَأْمُرُونَ بِالْمَعْرُوفِ وَ
نَهَايُونَ عَنِ الْمُنْكَرِ
(النور: ٧٤)

The believers, men and women, are the protectors, one of another; they enjoin what is just, and forbid what is evil. (al tauba: 71)

الْأُمُرُونَ بِالْمَعْرُوفِ وَالنَّهَايُونَ عَنِ الْمُنْكَرِ وَالْمُنْجَوْنَ لِحَدُودِ اللَّهِ
(النور: ١١٢)

They enjoin good and forbid evil; and observe the limits set by Allah (al Tauba: 112)

أَلَيْسَ إِنْ مَكَّنْتُمُوهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَأَتَوْا الزَّكُوْنَ وَأَمْرَوْا
بِالْمَعْرُوفِ وَنَهَايُونَ عَنِ الْمُنْكَرِ
(آل أَعْمَال: ٢١)

If We establish them in the land, they will establish regular prayer and give Zakat, enjoin the right and forbid wrong. (al hajj:41)

If the Muslims are of this character, their example will be like a dwelling in which each member has the sense of cleanliness and hygiene. He keeps not only himself neat and clean but also removes dirt and filth wherever he finds it in the dwelling and does not tolerate nastiness anywhere. Obviously the climate of this dwelling will always be pure and clean. The germs will

not grow there, and if any person by his weak nature is caught by some disease he will be cured in time and his disease will remain confined to him. This will not become contiguous and take epidemic form.

But if the Muslim nation does not stay on such a high standard, at least a group in it must live and stand to keep the religious and moral health of the society and be always alert towards its duty to wash the dirt in belief and remove the pollution in morality and actions.

وَلْتَكُنْ مِّنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَا عَنِ
الْمُنْكَرِ
(آل عمران: ١٠٤)

Let there arise out of you a band of people inviting to all that is good, enjoining what is right and forbidding what is wrong. (Aal-e-Imran: 104)

This band is the band of *ulama* and the governors whose occupation in enjoining the right and forbidding the wrong is as important and significant as the alertness of the department of cleanliness and hygiene in a city. If these people become careless of their duty and not a single group remains in the nation to invite towards good and virtuous deeds and refrain from the wrong, the religious and moral ruin is as sure as is the destruction of physical health in a dwelling without any system of cleanliness and hygiene. The past nations were destroyed only because there was not a single group among them to forbid from wrong and keep them on the right path.

فَلَوْلَا كَانَ مِنَ الْفَرُّوْنَ وَمِنْ قَبْلِكُمْ أُولُوْا بِقِيَّةٍ يَنْهَا عَنِ الْفَسَادِ فِي
الْأَرْضِ إِلَّا قَبِيلًا قَبْلَنَا أَنْجَيْنَا مِنْهُمْ
(بُوْرَز: ١١٥)

If only there had been of the generations before you men of righteousness who prohibited men from mischief in the earth (but there were none) except a few among them whom we saved (from harm) (Hud: 116)

لَوْلَا يَنْهَمُ الْرَّبِيعُونَ وَالْأَجْبَارُ عَنْ قَوْلِهِمُ الْإِيمَانَ وَأَكْلُهُمُ الشَّرْكَ
(الْمَدْيَدَةَ: ٦٣)

Why do not the Rabbis and the doctors of law forbid them from their (habit of) uttering sinful words and eating things forbidden? (al-Maidah: 63)

Thus the responsibility of the *ulama* and the elders and that of the governors is the greatest. They are not only accountable for their own deeds but to a great extent to the activities of the nation as a whole. Nothing to say about the tyrant, harsh and voluptuous governors and the *ulama* and elders who flatter these governors; no need to tell about their fearful result in the court of Allah. But those governors, *ulama* and elders who are sitting in their palaces, houses and tombs and are acclaiming for their chastity, piety, prayer and hard labour, cannot also be protected from questions in the presence of Allah. It is because in a period when the storm of misguidance and immorality surrounds a nation from all around, their duty is not to sit with heads down in their corners, their duty is to come out as brave field workers and fight the storm with whatever power Allah has bestowed upon them. No doubt, they are not held responsible to cease and terminate the storm, but using their complete strength against it is their responsibility. If they will grudge from it, their prayer, labour and individual piety will not save them from accountability on the day of judgment. You

can never forgive the supervisor of the department of cleaning and hygiene if during the panic of an epidemic disease when thousands of people are dying he is sitting in his own house and looking for devices to save only his family members from death. A common citizen may not be blamed but such behavior shown by a supervisor of the department of cleanliness is no doubt a crime.

Tarjumanul Quran, Zil Hajja, 1353 A.H.; March, 1935 A.C.

Belief and Obedience

Collective system of any type and for any purpose always requires two things for its establishment, stability and success. Firstly, that the principles on which a system has been brought to operation should be established in the mind and heart of the organization as a whole and also in each of the members of the organization, and every member should love those principles more than anything else. Secondly that, the society should have the quality of listening and obeying the cautions, perfectly following the commands of its leader, strictly obeying the rules framed by him, and crossing not the boundaries. These are the necessary conditions for the success of every system. Any system, be it the army, a social or a religious organization, can never be established, stabilized and find its goals without the fulfillment of these conditions.

Entire history of mankind cannot present a single example of a successful ----or to some extent of time workable ---- movement by dull hearted, hypocrite, non obedient followers. No need even to go through the pages of history, only look at the world around you. What is your opinion about an army not obedient to her government and not following the cautions of her commander, whose soldiers refuse to follow the rules, no soldier moves from its place while listening to the bugle, and they behave as if they have not listened to the caution

of the commander? Will you like to call such crowd of soldiers as army? Do you hope that such a tuneless army will be successful in war? What will you say about a government whose people do not respect the law and whose laws are breached openly, the departments have no system and order and whose employees give up following the commands of their authority? Can you say that a government having such people and officials will be able to stay anywhere in the world? Today the examples of Italy and Germany are before our eyes. The grand power gained by Hitler and Mussolini is admitted by the entire world, but do you know the causes of its success? The same two causes i.e. the belief and obedience. Nazi and Fascist groups could never have attained such a great power and success if they did not have strong belief in their principles and not followed their leaders so promptly.

This is an overall principle without any exception. Belief and obedience, in fact, is the soul of a system. Stronger is the belief and the more perfect is the obedience, the stronger and more powerful will be the system and more successful will it be in attaining its goals. In contrast to it the weaker is the belief and more repulsion is from obedience, the more fragile will be the system. It will fail in attaining its goals with the same ratio. It is quite impossible that the disease of hypocrisy, unbelief, difference of opinion, obstinacy, disobedience and disorder become epidemic in a group and yet the system may continue in it and it may be seen moving towards growth and development in any field of life.

These two conditions are contradictory to each other. The two have never coexisted together since the world was populated till date. And if the law of nature is unchangeable, its clause that "the two conditions can never coexist" is also unchangeable.

Now look for a while at the condition of a nation that herself claims to be the Muslim. What kind of hypocrisy and disbelief within the reach of human imagination is not found among Muslims? In the fold of Islamic *millah* are included those who do not know about even the fundamental teachings of Islam and stick to the ignorant doctrines up till now. Here are those who doubt in its basic principles and also openly propagate these doubts. Others are those who openly reject these principles. Also here are those who make fun of Islamic believes and symbols, express displeasure with religion and religious tilt, those who prefer the opinions and thoughts of unbelievers as compared to the teachings of Allah and his messenger, consider superior the ignorant tradition or the laws of unbelievers to the laws of God and the prophet, those who insult the symbols of Islam just to please the enemies of God and the prophet. One will find among them those who are ready to harm the greatest expediencies of Islam for the little most personal benefits, support unbelief in place of Islam, serve the unbelievers against the causes of Islam and prove by their activities that Islam is not as lovable to them as to tolerate tinniest harm for its cause. Leaving a little group of Muslims having strong faith and right belief, the large proportion of this nation consists of these types of

hypocrites and vicious believers.

This was the condition of faith and belief; now look at the condition of listening and following. Visit any dwelling of Muslims you will find a strange sight. There is the call of *Azaan*, and the Muslims do not even feel whom the caller is addressing and to what? The time of *Salaat* comes and passes but except a little group no Muslim leaves his business, game and leisure for the remembrance of God. In some of the houses during *Ramadan* it is not even felt that this is the month of fasting. Many Muslims openly eat and drink without little shame but, in contrast, make shy of the observers of fasting as soon as they find chance. Moreover, if some of them commits to fasting, they do not do it as a duty; for someone it is simply a tradition, for others it is useful to health, and despite fasting they commit to every activity not allowed by God and his messenger. Following of *Zakaat* and *Hajj* is even lesser. Distinction between *Halal* and *Haram*, clean and unclean, is becoming meagre and meagre; nothing is here which has been forbidden by God and the messenger, and the Muslims do not make it allowed. No boundary maintained by God and the messenger remains unbroken by Muslims. According to the census reports, though there are billions of Muslims, but look not in hundreds and thousands but in hundred thousands, how many are those who accept the commands of God and the prophet and follow the Islamic rules and regulations?

A nation in which hypocrisy and weakness of faith becomes common, sense of duty finishes, listening and

following the command and duty towards regulations remains no more, the end expected for such a nation has exactly occurred in the Muslim nation and is current in it. Today the Muslims are subdued and subordinate in whole of the world. Their own governments are not free from moral, mental and physical rule of others. They have become exemplary in ignorance, poverty and feebleness. Moral lewdness has made them wretched; attributes of trustworthiness, truthfulness, keeping promise ----- in which they were once recognized throughout the world ----- have transmitted from them to others, and breach of trust, falseness and deception have taken the place of above qualities. They are going away and away from piety, abstinence, moral purity. Social dignity and gracefulness is lowering day by day. Without system and organization, hearts apart from each other, not capable of doing any work together, they have become wretched in others' eyes and trustless among nations. Their national and collective strength is lessening, national culture and etiquette is perishing. They are becoming incapable of protecting their rights and national honour. Even though the education among them is increasing, the number of graduates, post graduates, and England-return people is rising, bungalow residents, masters of motor cars, suited booted persons famous by great names, high level government officials are towards increase day by day, but the lofty moral attributes which they earlier had are fleeing from them. Their previous respect and awe among neighbouring nations is no more now. The earlier honour and collective

strength is no more, and the indications for future are even worst:

Only two ways for a man can be wise regarding any religion, culture or a collective system of a nation. If he becomes its member he should perfectly believe in its fundamental principles, obey its rules and regulations. If he cannot do it he should not enter it, and if he has already entered, he should openly quit it. Any third way in between is not reasonable. No attitude can be more irrational than that you enter a system and become a part of it, claim to be obedient to it and yet repel fully or partly from its fundamental principles, disobey its law and also exempt yourself from following its code and discipline. The necessary consequence of this attitude is that hypocrisy should grow in you, purity of intention flee from your hearts, determination and strong will for any cause should not develop in your hearts, you become devoid of the attributes of responsibility, abiding by the laws, punctuality and regularity, and you loose the capability of becoming a useful member of any social system. Whichever system you will participate with these attributes, you will be a curse for that system and upset it. Whichever structure of a culture you will take entry, you will prove like a germ of leprosy for it. You will distort whichever religion you will go after. Being a Muslim of these attributes, it is far better instead, that you join the group in the principles of which your heart feels satisfaction and the ways of which you can pursue. Those unbelievers (*kafir*) who are faithful to their religion and culture and obediently follow its terms and conditions are

better than the hypocrite Muslims.

Those who considered the cure of Muslims in western education, modern culture, reformation of economic conditions and achieving political rights were wrong, and those who think so even today are also wrong. By God! Even if every individual Muslim becomes M.A., Ph.D. and Barrister, keeps piles of wealth, adores himself head to toe in western fashion; all the government posts and the seats of council are won by them, but they have the disease of hypocrisy in their hearts, they do not consider duty as duty, they are in habit of disobedience, arrogance and disorder, they will remain in the same lowness, wretchedness and weakness as they are in today. Education, fashion, wealth and government, nothing can take them out of the crater which they have fallen due to their character and moral. If you want to develop and become a powerful and honourable class, first of all nurture among Muslims the quality of faith and obedience because without it neither your individuals can become strong nor your class can develop system and order, nor your collective power can become so strong that you may live high headed in the world. A scattered group, whose members are morally and spiritually low, can never raise its head before the organized and powerful nations of the world. The heap of straw, however large it may be, can never become a castle.

Worst enemies of Islam and Muslims are those who are propagating wrong believes and disobedience. This is the worst class of hypocrites whose presence among Muslims is dangerous more than the unbelievers at war

because they do not attack from outside but lay the dynamite while sitting within home. They want to humiliate Muslims in the world and hereafter. These are the people about whom the Quran says: وَدُونَاهُ تُكْفِرُونَ كَمَا كَفَرُوا فَتَكْفُرُونَ سَوَاءٌ (they want that you commit to *kufr* like they have committed to, so that you also become like them). The least protective device against them for those who want to remain Muslims is to cut relations with them ----- فَلَا تَسْتَعْنُدُوا مِنْهُمْ أَوْلَيَاءٌ (do not make them fast friends). Otherwise the Quran has advised to punish them through war ----- فَإِنْ تَوَلُّوْهُمْ وَاقْتُلُوْهُمْ حَيْثُ وَجَدُوْهُمْ (if they repel, hold them and kill wherever you find them)(Al-Nisa:89).

Tarjumanul Quran, Ramadan, 1353 A.H.; December, 1934 A.C.

True Meaning of Being a Muslim

In our daily language there are certain words and phrases which every man speaks but only few understand. A general meaning of them have been fixed in minds because of their frequent use. Whenever a speaker utters them he takes the same general meaning and the listener also understands them in the same sense. But those deep meaning for which the inventor invented those words, leaving aside the ignorant people, even the highly literate persons do not know.

For example at hand are the words "Islam" and "Muslim". How often they are spoken and how comprehensively they have taken grip over our tongues! But how many speakers use them with understanding? And how many listeners take them in the same sense in which they were invented? Leave aside non Muslims, within Muslims there are 99 percent or more people who call them Muslim and name their religion as Islam, but do not know what does being a "Muslim" mean and what is the true sense of "Islam"? Listen! We consume some of our time in explaining these words today.

If you gaze upon the situation of people according to their belief and actions, you will generally find three types.

One kind is of those persons who openly favour the freedom of opinion and action. They trust their own

opinion in every matter, consider right only the determination of their mind, and follow only way which they consider correct. They do not depend on the following of any religion.

Other kind is of those who apparently follow certain religion but truly obey their own opinions. They do not consult religion for their beliefs and practical laws, but conceive some beliefs according to their inclinations, attractions, aims and requirements; follow certain modes of activity and then try to mould religion accordingly. As though, in true sense they are not the followers of religion but religion follows them.

The third kind is of those people who do not make use of their mind. They keep their reason suspended and eyes closed, and imitate others, either their ancestors or contemporaries.

First group dies for freedom but does not know its correct limits. Freedom of thought is no doubt is correct to some limit. But it becomes misguidance as soon as the limits are crossed. One who trusts only his opinion, considers only his mind as the arbitrator in fact misunderstands that his knowledge and mind has comprehended all the matters of the world, no truth and expedience is away from his sight. He knows the ways and formalities of every destination, complexities of each way from the beginning to the end. This presumption of knowledge and intelligence is in fact a wrong presumption. And if a person, makes his reason an arbiter in true sense, the reason itself will tell him that the attributes which my blind imitator is assigning to me are

not truly present in me. One who consider me the only guide, pass his life only according to me can never be prevented from stumbles, faults, misguidance and destruction.

This type of freedom of thought and action is also lethal to the culture and civilization. Freedom wants that every person should keep the belief which is correct in his opinion, and trod the way that he considers right. Contrary to it, the culture and civilization requires that the people associated in a system of civilization should have some common fundamental beliefs and thoughts and follow those particular norms, rules and regulations which have been decided for the organization of social life. Thus there is an explicit contrast in freedom of thought and action, and civilization and culture. Freedom of individuals creates obstinacy, boundlessness, and anarchy. Civilization demands obedience, following, acceptance and compliance from them. There will be no civilization wherever there is complete freedom. And wherever there is civilization, the individuals will have to scarpify freedom of thought and action to a great extent.

The condition of the second group is worst than the first. First group is only misguided; the second group is liar, hypocrite, deceiver and bad natured. If keeping within the allowed limits of explanation, any body coordinates between his religion and his opinions and inclinations, it is possible for him to follow religion together with the freedom of thought and action. If personal inclinations of a man are against religion and yet he considers religion correct and his inclinations wrong,

his claim of accepting a religion that he claims to follow may be considered correct to some extent. But if any body has beliefs and actions clearly different from the teachings of religion, and he considers his beliefs correct and teachings of religion as wrong, and he, moreover, tries to prove the teachings of the religion to be according to his opinions and habits just to be counted within the fold of religion, we shall not call him stupid, because an stupid person cannot do such intelligent works. Out of compulsion he will have to be called faithless. We shall be compelled to think that he has no enough moral courage. That is why he pretends to be the follower of religion by way of hypocrisy. Otherwise what stops him leaving a religion which has teachings against the dictates of his intellect and opposite to his true thoughts and doctrines, and prevent him walking those paths which he wants to tread with true heart and, in fact, he is walking on them?

The third group is lowest as far as the intellectual status is concerned. The mistake of the first two groups is that they burden the mind to do what it cannot. And the mistake of this last group is that it does not at all use the mind, or if uses, it is just equal to not using. There is nothing more shameful to a person equipped with rational faculty that he should believe something and he has no argument in his favour except that his forefathers also had the same belief, or that nation which is highly developed also believes so. Similarly if a person follows certain ways in his religious or worldly affairs only because it is the tradition of forefathers or because these

ways are common among the contemporary developed nations, he proves that his skull has no brain or thinking power. He has no power in his own personality which he could use in differentiating between right and wrong. He considers Hindu religion as correct because by chance he took birth in a Hindu family. Had he taken birth in a Muslim family he would have considered Islam as true. Had he been the son of a Christian he died for Christianity. Similarly it is also by chance that in his period the English nations are in power, and that is why he considers their fashions as the standard of culture. Surely, the Chinese ways of life were the standard culture for him if the Chinese were in power. And if the African Abyssinians come into power today, no doubt this type of short minded man would consider the Abyssinians the essence of humanity.

Truth is that, it is no argument for considering any thing true that the forefathers have been doing it, or it is happening in today's world. Stupidities have been occurring in the world and they occur even today. We are not to follow them blindly. It is not our job to imitate with blind eyes every way of the old and new time, follow the track of every traveler even if it is taking us to thorns or crater. Allah has bestowed us with mind to differentiate between good and bad, judge between the genuine and false, look thoroughly before making someone a leader, where he is to lead?

Islam declares all the above groups as wrong.

It says about the first group that they neither consider any enlightened person as guide nor they have the light of

truth with their own self so that they may travel in that light. He is like a man walking in darkness with the aid of assessment and guess. Occasionally he may be right but can also fall in the trench, because the guess is not a sure thing. It has the possibility of both the accuracy and mistake, more often that of the mistake.

وَمَا يَتَّبِعُ الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ شَرَّاكَةً إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ (يونس: ٦٦)

What do they follow who worship as His partners other than Allah. They follow nothing but conjecture, and they do nothing but lie. (Yonous: 66)

إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنَّ الظَّنَّ لَا يُعْنِي مِنَ الْحَقِّ شَيْئاً (النَّجْم: ٢٨)

They follow nothing but conjecture; and conjecture avails nothing against truth. (al-Najm: 28)

إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوِي الْأَنْفُسُ وَلَكُنْ جَاءَهُمْ بِمِنْ رَّحْمَةِ الْهَدَىٰ أَمْ لِلْأَشَانِ مَا شَاءُوا (النَّجْم: ٢٢، ٢٣)

They follow nothing but conjecture and what the souls desire! Even though there has already come to them guidance from their Lord! Nay, Shall man (have) just any thing he hankers after. (al-Najm: 23-24)

أَفَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَةً هَوَاهُ وَأَصْلَهُ اللَّهُ عَلَىٰ عِلْمٍ وَّحَتَّمَ عَلَىٰ سُوءِهِ تَلَيْهِ وَجَعَلَ عَلَىٰ بَصَرِهِ غُشْوَةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ (البَّارِيَّة: ٢٣)

Then seest thou such a one as takes as his god his own vain desire? Allah has, knowing (him as such) left him astray, and sealed his hearing and his heart (and understanding), and put a cover on his sight. Who, then, will guide him after Allah (has withdrawn guidance)--- (al-Jathiya: 23)

وَمَنْ أَصَلَ مِنْ أَثْيَمَ هَوَاهُ بِعَيْنِهِ فُدْرَى فَنَّ اللَّهُ لَا يَهْدِي الْقَوْمَ
الظَّلَمِيْنَ (٥٠) (الْقَصَّاص: ٥٠)

And who is more astray than one who follows his own lust, devoid of guidance from Allah? For Allah guides not people given to wrong-doing. (al-Qasas: 50)

The children of Israel represented the second group during the period when the Qur'an was being revealed. They called themselves the followers of Moses and the Torah, but were often against their teachings in most of the matters of belief and moral. Interestingly enough, they did not feel disgrace for this repulsion. Instead of modeling their opinions and actions according to the Torah, they brought about textual and conceptual change according to their own opinions and thoughts. They concealed the original teachings of the Torah and presented their own opinions so as to appear as the real teachings of the book. They abused, falsified and even killed those servants of God who warned them on this misguidance and invited people, as against their wishes, to follow the words of God. The Quran says about them as follows:

يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَ نُسُوا حَظًا قَيْمًا ذَكَرُوا بِهِ وَ لَا تَرَأَنَ
تَكْلِيفَةً عَلَى حَائِنَةٍ قَنْهُمْ إِلَّا قَلِيلًا قَنْهُمْ (١٣) (الْمَدْيَد: 13)

They change the words from their (right) places and forget a good part of the message that was sent to them, nor wilt thou cease to find them --- bearing a few --- ever bent on (new) deceipts: (al-Maida: 13)

يَا أَهْلَ الْكِتَابِ لَمْ تَتَسْمَوْنَ الْحَقَّ بِالْبَاطِلِ وَتَدْسِيْنَ الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ (٧٤) (آل عِرَانَ: ٧٤)

Ye people of the book! Why do ye clothe truth with false hood, and conceal the truth while ye have knowledge.

(Aal-e- Imran: 71)

كُلَّمَا جَاءُهُمْ رَسُولٌ بِمَا لَا يَهُوَ أَنفُسُهُمْ قَرِيبًا كَذَبُوا وَ قَرِيبًا يَقْتُلُونَ ﴿٧٠﴾
(الآية: ٧٠)

Every time there came to them a messenger with what they themselves desired not - some (of these) they called impostaers, and some they slay. (al-Maida: 70)

And then says to them in explicit words:

لَسْتُمْ عَلَى شَيْءٍ حَتَّى تُقْرِيبُوا التَّوْرَاةَ وَ الْإِنْجِيلَ وَ مَا أُنْزِلَ إِلَيْكُمْ فَنُ
سَأْلُكُمْ ﴿٦٨﴾
(الآية: ٦٨)

Ye have no ground to stand upon unless ye stand fast by the Torah, the Gospel, and the revelation that has come to you from your Lord. (al-Maida: 68)

The Quran says about the third group as follows:

وَ إِذَا قَيْلَ لَهُمْ أَتَتَّبِعُوا مَا أُنْزِلَ اللَّهُ قَالُوا بُلْ تَتَّبِعُ مَا أَنْفَقْنَا عَلَيْهِ أَبَأْرَأَنَا
أَوْ لَوْ كَانَ أَبَأْرَأَنَا وَهُمْ لَا يَعْلَمُونَ شَيْئًا وَ لَا يَهْدَوْنَ ﴿١٧٠﴾
(البقرة: ١٧٠)

When it is said to them: "Follow what Allah hath revealed;" they say: 'Nay! we shall follow the ways of our fathers.' What! even though their fathers were void of wisdom and guidance? (al-Baqara: 170)

وَإِذَا قَيْلَ لَهُمْ تَحَاوُلُنَا إِلَى مَا أُنْزِلَ اللَّهُ وَرَأَى الرَّسُولُ قَالُوا حَسْبُنَا مَا
وَجَدْنَا عَلَيْهِ أَبَأْرَأَنَا أَوْ لَوْ كَانَ أَبَأْرَأَنَا وَهُمْ لَا يَعْلَمُونَ شَيْئًا وَ لَا يَهْدَوْنَ ﴿١٠٢﴾
(الآية: ١٠٢)

When it is said to them: "Come to what Allah hath revealed; come to the messenger": they say: "Enough for us the ways we found our fathers following." What! even though their fathers were void of knowledge and guidance? (al-Maida: 104)

وَإِنْ تُطِعْ أَكْثَرَ مَنْ فِي الْأَرْضِ يُضْلُّوكَ عَنْ سَبِيلِ اللَّهِ إِنْ يَتَبَعُونَ إِلَّا
الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿١١٦﴾

*Wert thou to follow the common run of those on earth,
they will lead thee away from the way of Allah. They
follow nothing but conjecture: they do nothing but lie,*

(al-An'am: 116)

The Qur'an calls blind, deaf dumb and brainless, those who do not make use of their mind and understanding, do not judge by themselves between the genuine and false and imitate others with blind eyes **صُمْ بُمْ** **عُمْ لَا يَعْقِلُونَ** **⑩** *they are deaf, dumb and blind, and so they understand*(Al-Baqara: 171), and compares them with animals, but even worst than them because the animals do not have mind while they are equipped with mind and yet do not make use of it **أُولَئِكَ كَالْأَنْعَامِ بِأَنَّهُمْ أَصَمُّ أَوْلَئِكَ هُمُ الْغَافِلُونَ** **⑪** *(They are like cattle - indeed, even more astray. Such are utterly heedless. (Al-Araf:179)*

After refuting the above three groups whose ways are bases on addition and deletion, the Quran invites to create a just and balanced group **أُمَّةً وَسَطًا، قَوَّامِينَ بِالْقِسْطِ**

What is this way of balance and equilibrium? First of all raise all those curtains of old traditions and modern teachings which have befallen over your eyes, open your eyes in the clear light of pure intellect and see what is right and what is wrong? Materialism is correct, or belief in God? *Tawhid* (Unity) is right, or seeking partnership to God? Man requires the guidance of God for walking on the right way, or not? The messengers and Mohammad (SAW) were true, or (God save us) false?

The way that the Qur'an presents is straight or crooked? If your heart says that belief in God is in the very nature of man, and in fact He has no partner; if your conscience says that the man requires the light of God to know the straight path and this light is that which the messengers --- the true guides of humanity --- have brought; if you are ascertained by looking at the clean life of the prophet Mohammad (SAW) that a man of such high character cannot deceive the world and when he has claimed to be the messenger, he is certainly true; if by studying the Qur'an you come to understand that the straight way of belief and action is that which has been presented by this book and surely this is the book of God; you should come to believe what your conscience considers true, without any fear of opposition from the entire world and after cleaning your heart from any fear of harm and the greed of profit.

Now, when you could differentiate between the truth and falsehood with the help of your chaste mind, the responsibility of mind to further test and criticize is finished. The right of decision and command after committing to belief transfers from reason to God, His messenger and The Book. Now it is not your duty to decide but it is to bow your head before the command of God and the messenger. You can use your reason to understand the commands, search their subtleties and hidden wisdom and apply them in particular requirements of your life. But you have no right to dispute. You are able to understand the expedience of the command or not, is it according to your rational standard or not, useful

in your world affairs or not, should it accord to the world traditions or goes against them, your duty is to bow your head. It is because, when you have come to believe in God, accepted the messenger as the messenger of God, and that he says every thing from God ﴿إِنَّمَا يَنْهَا عَنِ الْأَهْوَاءِ فَلَا يُنَزِّلُ مِنْهُ إِلَّا وَمَا يُنْهِيُ إِلَّا وَمَا يُنْهِيُ﴾ (nor does he speak out of his desire. This is nothing but a revelation that is conveyed to him, (An-Najm:3,4) - he does not speak out of his wishes, it is but a revelation that is revealed), the rational consequence of this belief is that you should prefer the book of God and the sunnah of the prophet over the decisions of your mind. You should leave testing the doctrinal teachings, does and don'ts of the prophet on the basis of your reason, knowledge and experiences or on the standard of other's opinions and actions. One who claims to be a believer and also disputes falsifies his own words; he do's not know that there is an open contrast between belief and disputation. He knows not that discipline can be maintained only by accepting and following. The other name of whys and ifs is anarchy.

The name of this way of balance and equilibrium is "Islam". And the people who tread on this way are named as "Muslim".

Islam literally means restriction, obedience and acceptance. And a Muslim is that who accepts without protest both the positive and negative commands. Thus this name is itself pointing to the fact that leaving the above mentioned three groups, the fourth group with a new way has been raised to accept the command of God and His prophet and bow his head before it. Following its

own mind in every matter of life is not the job of this group. Nor it is to follow whatever is according to its requirements and reject what is not. Also, this group is not to imitate, leaving the book of God and the sunnah of the prophet, the other human beings alive or dead.

Now the teachings of the Quran in this matter are quite explicit. It clearly says, when in certain matter the command of God and His messenger comes, the believers lose their right to accept or not.

وَمَا كَانَ يُؤْمِنُونَ وَلَا مُؤْمِنَةٌ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمْ
الْخَيْرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِي اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا^٦
(الازاب:٣٦)

It says, to accept some from the book of God and to reject the others is full of disgrace in the world and hereafter.
(al-Ahzab:36)

أَقْسَمُوْمُؤْنَنْ بِيَعْنُونَ الْكَلْبِ وَتَكْفُرُونَ بِيَعْنُونَ قَمَا جَرَاءُ مَنْ يَقْعُلُ ذَلِكَ
وَشُكْمُ إِلَّا خَرُوْنَ فِي الْعَيْوَةِ الدُّنْيَا^٧ وَيَوْمَ الْقِيَمَةِ يُرَدُّوْنَ إِلَى أَشَدِ الْعَذَابِ^٨
(ابقرة:٨٥) وَمَا اللَّهُ يُعَاقِبُ عَمَّا تَعْمَلُوْنَ^٩

It says, the judgment should be according to the book of God, if it suits the wishes of people or not. (al-Baqara: 85)

فَإِنْ كُنْتُمْ بِيَتْهِمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَشْبِهُمْ أَهْوَاءَكُمْ عَمَّا جَاءَكُمْ مِّنَ الْحَقِّ^{١٠}
(آل عمرة:٢٨)

It says, one who does not give judgment according to the book of God is perverse.

وَمَنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْفَسَقُوْنَ^{١١} (آل عمرة:٢٧)

And every judgment against the book of God is the judgment of ignorance.

أَفَحُكْمُ الْجَاهِلِيَّةِ يَبْعُونَ ۚ وَمَنْ أَخْسَنُ مِنْ اللَّهِ حُكْمًا لِّقَوْمٍ يُوَقِّنُونَ ۚ

(الآية: ٥٠)

(If they turn away from the Law of Allah) do they desire judgement according to the Law of Ignorance? But whose judgement can be better than Allah's for those who have certainty of belief? (al-Maida: 50)

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَئِكُمْ مُّسْكُنٌ ۖ قَدْ شَاءَ اللَّهُ عَزَّ ذِيَّلَهُ فَرَدَدَهُ إِلَى الشَّوَّالِ وَالرَّسُولُ إِنْ تَنْتَمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۖ ذَلِكَ حَيْثُ وَأَخْسَنُ تَأْوِيلًا ۗ أَلَمْ تَرَ إِلَى الَّذِينَ يَرْعَمُونَ أَنَّهُمْ آمَنُوا بِهَا أَنْزَلَ اللَّهُ إِلَيْكُمْ وَمَا أَنْزَلَ مِنْ تَبَلِّكَ يُرِيدُونَ أَنْ يَعْكِسُوا إِلَى الظَّاغُوتِ ۖ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ ۖ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضْلِلُهُمْ ضَلَالًا بَعِيدًا ۖ ۚ وَإِذَا قَيْلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتُ الْمُلْفَقِينَ يَصْدُرُونَ عَنْكُمْ صُدُورًا ۖ فَكَيْفَ إِذَا أَصَابَهُمْ مُّهْمَمَةٌ ۖ بِهَا قَدَّمْتُ أَيْمَانِهِمْ لَهُمْ جَاءُوكَ يَعْلَمُونَ ۖ بِاللَّهِ إِنْ آتَاهُمَا إِلَّا إِحْسَانًا وَتَوْفِيقًا ۖ ۖ أَوْلَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعَظِّمْهُمْ وَقُلْ لَهُمْ فِي أَنْقُسِيهِمْ قَوْلًا بَلِيغًا ۖ وَمَا أَنْزَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَ�عَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذَا قَلَمْنُوا أَنفُسَهُمْ جَاءُوكَ فَانْتَفَعُوا بِاللَّهِ وَانْسَعَفُوا لَهُمُ الرَّسُولُ لَوْجَدُوا اللَّهَ تَوَابًا رَّاحِيًّا ۖ قَلَّا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيهَا شَجَرَ بَيْنَهُمْ شَمْ لَا يَجِدُوا فِي أَنْقُسِيهِمْ حَرَجًا قِبَلًا قَصَيْتَ وَيُسَلِّمُوا تَشْيِيًّا ۖ ۖ

(السَّامَاءِ: ٥٥-٥٩)

It says that, O ye who believe! Obey Allah, obey the messenger, and those charged with authority among you. If ye differ in any thing among yourselves, refer it to Allah and His Messenger, if ye do believe in Allah and the last day: That is best, and most suitable for final determination. Hast thou not turned thy thought

to those who declare that they believe in the revelations that have come to thee and to those before thee? Their (real) wish is to resort together for judgment to (in their dispute) to the evil (taghut) though they were ordered to reject him. But Satan's wish is to lead them astray far away (from the right path). When it is said to them: "Come to what Allah hath revealed, and to the messenger" thou seest the hypocrites avert their faces from thee in disgust..... We sent not a messenger, but to be obeyed in accordance to the leave of Allah..... But no by thy Lord, they can have no (real) faith until they make thee judge in all disputes between them. And find in their souls no resistance against thy decision, but accept them with the fullest conviction.

(al- Nisa: 59-65)

These explanations clearly tell about the meaning of the words "Islam" and "Muslim". Now all of us who have registered themselves as Muslim in the census book, should think how far the word Muslim is justifiable to us and how far it is correct to call as Islam, the way we are treading upon.

Tarjumanul Quran, Rajab, 1352 A.H.; November, 1933 A.C.

True Springhead of Muslim's Power

In the beginning of second century *hijri*, the king of Sajistan and Ranj (now Afghanistan) whose dynasty name was Ratbeel, refused to pay tax (*Khiraj*) to the officials of *Bani Umayya*. He did not accept submission even after several raids. When in the period of Abdul Malik Umvi a delegation reached to him, he asked the Muslim ambassadors:

"Where those people have gone who used to come before? Their bellies were shrunk like the hungry persons, foreheads had black spots and they use to wear the slippers made of date leaves". "Those people have passed away", it was said to him. Ratbeel said:

"Although your faces are more glorified but they were more punctual to their promise and more powerful than you". The historians write that Ratbeel after saying this refused to pay tax and he remained free from the Islamic kingdom for about half a century.

This is the event of a period when the second (*Taabi'een*) and third (*Taba Taabi'een*) generation of Muslims were present in large quantities. It was the period of mujtahid leaders (*A'imma-e-Mujtahideen*), only one century had passed for the wisaal (death) of the Rasool (SAW). Muslims were expending over the world as a live and powerful nation. They had become the heirs of Persia, Rome, Egypt, Africa, Spain etc., and no other

nation was equal to them in equipments, glory, splendour and wealth. All this was present. There was also faith in hearts. The following of the commandments of Shari'ah was more than now. The system of receiving and following the cautions was strong. Entire nation was equipped with great discipline. But those who had experienced and tested the power of hungry, poor desert dwellers in the period of the prophet's companions, felt a vast difference between these well to do people and those poor human beings. What was this difference of? The scholars of the philosophy of history will relate it to the difference between the village hood and township. They will say that the old villagers were more hard-working while the civilization and wealth made the later generations luxurious. But I will say that this difference was in fact the difference of faith, purity of intention, moral and the obedience of God and the messenger. These were the powers of the Muslim *Ummah*. Their supremacy did not depend upon the strength of number, quantity of resources and equipments, surplus of wealth, skill in knowledge and industry and civilizational growth. They grew only on the basis of faith and good actions. Only this made them supreme in the world. Only this created their awe and dignity in the hearts of nations. When they were equipped with this wealth of power and dignity, they were strong and dignified despite being low in number and resources. But when this wealth among them fell down, they began to weaken in strength and dignity despite being in large numbers and having huge surplus of resources.

Whatever Ratbeel said as a foe was more advising than thousands of preaching by the friends and advisors. In fact he explained the truth that the real power of a nation is not its equipped army, ammunition and armour, good eating and decently dressed soldiers and expended resources. But they are its pure moral, strong character, right dealing and high thoughts. This is such spiritual power which establishes authority in the world even without material resources. Dominates the ground seated people over the throne holders. It does not make only the heirs of lands but also the masters of hearts. With this power, the wearers of slippers made of date leaves, dry boned, wrinkled faced, having swords covered in rags, establish such an awe, authority, force, value, respect, trust and influence which is not available to decently clad, strong bodied, gloriously faced, highly placed, masters of cannons and tanks but lacking this spiritual power. Surplus of moral strength makes up the weakness of material shortcoming. But the surplus of material resources never replaces the moral weakness. Without this, even if authority is gained, it will be only temporary, not complete and strong. Hearts will never be controlled. Only the necks will bow, they too will always be ready to take benefit of first chance of becoming upright.

The strength of any building is not there in its colour and paint, pictures and drawing, adornment and decoration. Nor the number of its dwellers, quantity of goods and equipments make it strong. Nobody can prevent it from demolition if its foundations are weak, walls are hollow, pillars are weevil eaten and the beams

and boards are rotten even though it is full of residents and goods costing million rupees, and its decoration attracts sights and hearts. You look only at the outer things, your gaze remains confined to the surface but the accidents of the time do not deal with the appearance; they counteract with inner realities. They attack the foundations of the structure, test the strength of walls and account for the pillars. If these are sound and strong, the accidents of the time will strike to the structure and rebound, and the structure will dominate over the accidents even if it is without any decoration. Otherwise the accidents will finally tear it into pieces with all its residents and the decoration.

Exactly the same is the situation with the life of a nation. The things which make a nation alive, strong and magnificent are not its houses, dresses, transport system, comforts, arts, factories and colleges, but are those principles on which its culture is based, and then the establishment of these principles deep in hearts and their command over activities of life. These three things i.e. the soundness of the principles, strong faith on them and their perfect command over practical life, have the same importance in the life of nations as it is that of the strong foundations, solid walls and sound pillars of a building. A nation equipped well with these, will always dominate over the world. Its sayings will be considered esteemed, rule will dominate in the land of God, dignity will be recognized, the necks will bow before its orders and it will be respected even though it lives in huts, wears torn cloths, its bellies are shrunk because of hunger, it has not

a single college, it is without any chimney of smoke and it is zero in sciences and industries. The things you are considering the basis of growth and development are simply the maps of the building, not its foundations and pillars. Even if you support the hollow walls with the sheets of gold, they will not prevent the walls from falling down.

The Quran discusses the same thing repeatedly.

It says about the principles of Islam that they are according to the permanent and unchangeable nature on which God has created man. That is why the religion established on these principles is the Deen al-Qaiyyim i.e. a deen which keeps all the matters of this and that world on correct ways and directions.

فَاقْرُمْ وَجْهَكَ لِلّٰهِيْنَ حَيْنَا فَطَرَ اللّٰهُ الْقِنْ فَكَرَّ النَّاسَ عَلٰيْهَا لَا تَبْرُؤُنَ
لِعَنْقِ اللّٰهِ ذٰلِكَ الْبَيْنُ الْقَيْمُ وَلِكُنْ أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ (الرُّوم: ٣٠)

So set your face truly to the religion being upright, the nature in which Allah has made mankind: No change (there is) in the work (wrought) by Allah: that is the true religion: But most among the mankind know not.

(al-Rum: 30)

Then it says that be strict to this correct deen, commit to believe in it and act according to it. Consequently you will rise high----- you will be made the heirs and the vicegerents of the land.

أَنَّ الْأَنْرَضَ يَرِثُهَا عِبَادِي الصَّلِيْحُونَ (الأنبياء: ١٠٥)

'My servants the righteous, shall heir the land

(al-Anbiya: 105)

وَأَتُّمُ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُّؤْمِنِينَ ⑥ (آل عمران: ١٣٩)
ye must gain mastery if ye are true in faith.

(Aal-e-Imran: 139)

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ يَسْتَخْلِفُنَّهُمْ فِي
الْأَرْضِ
(الأنبأ)

Allah promises those who believe and do good deeds
that He will make them the vicegerents in the earth.

(At Tawba:)

وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ جَزَبَ اللَّهُ هُمُ الْغَلَبُونَ ٥٦
(الملك: 56)

As to those who turn (for friendship) to Allah, His messenger and the believers, Lo! the party of Allah must certainly triumph. (al-maida: 56)

In contrast to these people, those who apparently enter the religious circle; but the religion has neither settled in their hearts nor it has become the law of their life, their appearances are magnificent
فَإِذَا أَتَيْتُهُمْ شُجُونَ
+ (When you look at them, their persons are
جَنَاحُهُمْ أَجْنَاحُهُمْ (Al-Munafiqun:4) and their talks are attractive
وَإِنْ
+ (and when they speak, you pay heed to
مَا يَقُولُونَ تَسْمِعُ لِقَوْلِهِمْ what they say. (Al-Munafiqun:4), but in fact they are the logs
وَإِنْ
+ (But in truth they are (merely)
كَلَّهُمْ خَشْبٌ مُّسَسَّدٌ beams of timber propped-up (against a wall).
(Al-Munafiqun:4). They fear human beings more than God
يَخْسِئُونَ النَّاسَ كَخَسِئَةِ اللَّهِ أَوْ أَشَدَّ خَسِئَةً (some of them feared men as
one should fear Allah, (An- Nisa:77). Their actions are like
أَعْمَانُهُمْ كَسَرَ أَبْرَقَتْهُمْ mirage; look like water but nothing in truth
يَخْسِبُهُ الظَّهَانُ مَلَأَ حَقَّيْ (their deeds are like a
جَاءَهُ لَمْ يَجِدْهُ شَيْئاً mirage in the desert, which the thirsty supposes to be

water until he comes to it only to find that it was nothing; (An-Noor:39). Such people can never gain collective power because their hearts are apart and they cannot join hands in any activity with pure intention **بِأَنْتُمْ مُبِينُونَ** (يَعْلَمُونَ شَيْئاً مَّا يَعْمَلُونَ) (You reckon them united while their hearts are divided. (Al-Hashr: 14). They cannot gain the power equal to those which is the right of only the sound and perfect believers **لَا يَقْاتِلُنَّهُمْ جَمِيعاً إِلَّا فِي قُرْبَىٰ مُحَكَّمَةً أَوْ** (منْ وَرَاءَ الْجَدِيفِ) (Al-Hashr: 14). They will never get the rank of leading the world

قَالَ لَا يَكُلُّ عَبْدٍ يَطْلَبُنَّ (الْقَرْآنَ: ١٢٣) ﴿١٢٣﴾

the Lord responded: "My covenant does not embrace the wrongdoers." (Al-Baqarah:124)

They will get nothing but wretchedness and dejection in this and that world

لَهُمْ فِي الدُّنْيَا خُرُوبٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ (الْقَرْآنَ: ١١٣) ﴿١١٣﴾

There is degradation for them in this world and a mighty chastisement in the Next. (Al-Baqarah:114)

You will wonder that the Qur'an has told Muslims only one way for growth and becoming a governing group and dominating all i.e. belief and chaste actions. No where it has said to make universities, open schools, set up industries, make aero planes, establish companies, create banks, invent scientific instruments, and imitate the developed nations in dress, social activities, styles and fashions. Moreover, the Qur'an has declared only one thing i.e. hypocrisy, as the cause of fall and plummet, not the scarcity of those equipments which the world considers the instruments of development today.

But if you could understand the spirit of the Qur'an your wonder will calm down. First of all, what is called "*Musalman*" is composed of nothing but Islam. As a Muslim his reality is certified only by Islam. If he believes in the message brought by Mhammad (SAW) and follow the laws revealed to him, his Islam will be justified even if he has nothing other than Islam in his custody. In contrast to it, if he is equipped with all the ornaments of the category of world adorations, but his heart is devoid of *iman* and life is free from the obedience of Islamic laws, he can be a graduate, doctor, mill owner, banker, General or Admiral, but not a Muslim. Thus any development will not be considered the development of a Muslim individual or nation so long as, first of all, it is not equipped by true Islamic character. Without this any development will not be the development of a Muslim and obviously such development cannot be the aim of Islam.

Moreover, one situation is that a nation is not a Muslim at all, and the basis of its opinions, moral and social system is something other than Islam. For such a nation it is possible, without doubt, that it may stand on those moral, political, economic and social principles which are different from Islam and also reach the peak of that which it considers growth from its own point of view. But it is quite a different matter that the opinions, moral, civilization, social system, economy and political system of a nation should be based on Islam and it should be weak in Islam itself in faith and practice. Whatever amount of resources for growth and development it may

achieve, it is quite impossible that it may rise and dominate in the world as a strong and powerful nation because its very basis of nationality, moral and civilization is weak. And this weakness of the foundation cannot be replaced simply by the apparent and superfluous materials of decoration.

It never means that we are denying the allowed importance of knowledge and arts and the resources of material growth. We only mean that for Muslim *millah*, all these things have secondary importance. Strength of the foundation is above all, after it becomes strong, all those ways for material strength can be developed and should be developed which accord to and harmonize with this foundation. But if the foundation itself is feeble, its roots in hearts are weak, its grip on the life is loose, then it is necessary that on both individual and societal level the moral of the nation will rotten, character will deteriorate, relations will disintegrate, ties of the societal system will loosen and the powers will spread apart. The necessary consequence of this is nothing but disintegration of the strength of nation; its pan in the balance of international powers will become lighter day by day, so that finally the other nations will get over it. In these situations, the multitude of material resources, great number of certified scholars, and the glitter and splendour of apparent decoration can never be useful.

Above all these things there is one more fact also. The Quran claims with great confidence that only you will be dominant if you are true believers. The party of Allah alone will conquer. Those who are adorned with

belief and good deeds will be offered the vicegerency of the earth. What is the basis of this confidence? On what basis it has been claimed that the Muslims will dominate over others only with the weapons of belief and good deeds even if the others are highly equipped with material resources. The Quran itself solves this problem.

يَا أَيُّهَا النَّاسُ صُرِبَ مَثْلُ فَاسِمُوْعَلَةٍ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُوْنِ اللَّهِ
لَكُنْ يَحْلُقُونَ ذَبَابًا وَ لَوْ اجْتَمَعُوا لَهُ وَ إِنْ يَسْلِمُهُمُ الذَّبَابُ تَسْلِمًا لَا
يَسْتَقْدِدُهُ مِنْهُ ضَعْفُ الظَّالِبِ وَ الْبَطَلُوبُ مَا قَدَرَهُ اللَّهُ شَقِّ
قَدْرِهِ إِنَّ اللَّهَ لَقَوْيٌ عَزِيزٌ
(الْمُنْذِر: ٢٣، ٢٤)

O men! Here is a parable set forth! Listen to it! Those on whom besides Allah, ye call, cannot create (even) a fly, if they all met together for the purpose! And if the fly should snatch away any thing from them, they would have no power to release it from the fly. Feeble are those who petition and those whom they petition! They do not have right estimate of Allah, for Allah is Powerful and Mighty.

(al-Hajj: 73-74)

مَثْلُ الَّذِينَ اتَّخَلُدُوا مِنْ دُوْنِ اللَّهِ أَذْلِيَاءٌ كَسَلُ الْعَنَبُوتُ إِنَّهُنَّ
بَيْسَاتٌ وَ إِنَّ أَذْهَنَ الْبَيْوَتَ لَبَيْثُ الْعَنَبُوتِ
(الْأَنْكَابُ: ٢١)

The parable of those who take protectors other than Allah is that of the spider, who builds (to itself) a house; but truly the flimsiest of houses is the spider's house.....

(al-'ankabut: 41)

It means that those who trust on material powers, their trust is, in fact, on such things which have no power of themselves. The natural consequence of trusting these powerless things is that they become as powerless as their trustees are. The castles they erect and consider

strong are as fragile as the spider's web. They can have no might to raise their head before those who trust God Who has true power, might and authority.

فَمَنْ يَكْفُرُ بِالْقَاتِلَةِ وَيُؤْمِنُ بِاللَّهِ فَقَدْ أَسْتَمْسَكَ بِالْعَرْدَةِ الْوُثْقَى لَا
أُنْفَصَامَ لَهَا
(البقرة: ٢٥٦)

Whoever rejects taghut and believes in Allah hath grasped the most trustworthy hand-hold, that never breaks.
(al-Baqara: 256)

The Quran declares with confidence that whenever there is a war between the believers and the unbelievers, the believers will dominate.

وَلَئِنْ فَتَّلَمُ الَّذِينَ كَفَرُوا لَوْلَا الْأَذْبَارُ لَمَّا لَمْ يَجِدُونَ وَلِيَّا وَلَا صَيْرَارًا
سُلْطَةُ اللَّهِ الَّتِي قَدْ خَلَتْ مِنْ قَبْلٍ وَلَكِنْ تَجِدَ لِسْلَةَ اللَّهِ شَهِيدَيْلًا
(الجاثية: ٢٢, ٢٣)

If the unbelievers should fight you, they will certainly turn their backs; then would they find neither protector nor helper. (Such has been) the practice of Allah already in the past: no change will thou find in the practice of Allah.
(al-Fath: 22, 23)

سَنُنْقِنُ فِي قُلُوبِ الظَّاهِرِ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ مَا لَمْ يُنْهَلْ بِهِ
سُلْطَانًا
(آل عمران: ١٥)

Soon shall We cast terror into the hearts of the unbelievers, for that they joined partners with Allah for which He had sent no authority. (Aal-e-imran: 151)

Its cause is that one who fights in the cause of God, the power of God is on his back. And one backed with the power of God no other power can compete him.

ذلِكَ بِأَنَّ اللَّهَ مَوْلَى الْمُسْلِمِينَ إِمَّا مَنْ يَأْمُلُ وَأَنَّ الْكُفَّارَ لَا مَوْلَى لَهُمْ (الْمُمْلَكَةُ: ١١)

That is because Allah is the protector of those who believe, but those who reject Allah have no protector.

(Mohammad: 11)

(الأنفال: ١٧)

وَمَا رَأَيْتَ إِذْ رَأَيْتَ وَلَكَنَ اللَّهَ رَأَى

When thou threwest (handful of dust) it was not thy act but Allah's..

(Anfal: 17)

This was about the authority of a chaste *mo'min* (believer). On the other side this is also the law of God that a believing person whose character is pure, actions are free from the impurities of selfishness, who follows the laws made by God instead of selfish objectives, his love establishes in hearts, the hearts attract towards him, sights gaze at him with respect, he is trusted in dealings, not only friends but also the enemies call him true and trust his justice, chastity and habit of love.

إِنَّ الَّذِينَ إِمَّا وَعَلُوا الصِّرَاطَ سَيَجْعَلُ لَهُمُ الْزَّحْمَنَ وَذَلِكَ (مریم: ٩٦)

On those who believe and work deeds of righteousness, will the most gracious bestow love (Maryam: 96)

يُكَفِّرُ اللَّهُ الَّذِينَ إِمَّا وَعَلُوا بِالْقَوْلِ الْكَابِتِ فِي الْحَيَاةِ الدُّنْيَا وَ فِي الْآخِرَةِ (إِرْبَلِيم: ٢٧)

Allah will establish in strength those who believe, with the word that stands firm, in the world and in the hereafter..

(Ibrahim: 27)

مَنْ عَمِلَ صَالِحًا فَإِنَّ دَكْرَهُ أَدَأَ أَنْلَى وَ هُوَ مُؤْمِنٌ فَلَنْجِيَّةُ حَيَاةٍ كَيْبَرَةٍ

وَ لَنْجِيَّةُهُمْ أَجْرُهُمْ بِإِحْسَانٍ مَا كَانُوا يَعْمَلُونَ (أُخْلَى: ٩٧)

Whoever works righteousness, man or woman, and has faith, verily, to him will We give a life that is good and

pure, and We will bestow on such their reward according to the best of their actions. (al-Nahl: 97)

But all these are the results of what? Not of uttering the words 'No god but the God' ﷺ (La ilaha illalah) simply by tongue. Not of keeping names like Muslims, following some particular modes of the society and abiding by few traditions. The Qur'an conditions the expression of these results with belief and good deeds ﷺ (Iman and 'Amal-e-Swaleh). It requires that the truth of *La ilaha illalah* should settle so deep in your heart and soul that it should dominate on all your opinions and thoughts, morals and dealings. Your life should mold according to the meaning of these pious words. Any view point contrasting these pure words should not find way in your mind. And you should not commit to any action against the requirements of these words. There should be a revolution in your life as soon as you say ﷺ *La ilaha illallah*. The spirit of taqwa should start dashing in your veins. Your hand should stretch to beg none other than Allah. There should be no fear in your heart except that of God. Your love and hate should be for none but Him. No law other than that of Allah should govern your life. You should always be ready to scarify yourself and all your wishes, inclinations and precious things to please Allah. You should have no words and actions before the orders of Allah and the messenger except to say 'we heard and obeyed' سمعنا و أطعنا (same'na wa ata'na). If this happens then your power will not be that of your soul and body alone, but it will be the power of that commander of the commanders to whom

every thing of the sky and the earth prostrates willingly or unwillingly, and your self will be enlightened by that light of the heavens and the earth (نُورُ السَّمَاوَاتِ وَالْأَرْضِ *noorus samaawaati wal ard*) who is the real beloved and sweet-heart of the entire world.

The same wealth was in the custody of Muslims during the period of the messenger (SAW) and his companions. What was the result thereof is witnessed in the pages of history. Whoever claimed **لَا إِلَهَ إِلَّا اللَّهُ *La ilaha illallh*** in that period was altogether changed. All of a sudden he became gold out of copper ore. He became so attractive that the hearts became tilting towards him. Whoever looked at him felt that he was looking the piety, purity and truth in a concrete form. He was unlettered, poor, hungry, clad in wool and rested on jute, yet his awe was so settled in hearts that was not the good luck of great and splendid kings. The presence of a Muslim was like a lamp whose light spread throughout the surroundings, thousands of lamps were kindled out of it. Yet if anybody did not accept its light and dared to dash with the lamp it also had the power of burning and killing him.

Equipped with this strong of faith, power and character were those Muslims who challenged the entire Arab even though they were not more than three hundred and fifty, and when they reached to few millions they stood with a strong intention of controlling the world so that whichever power stood to resist them was torn into piaces.

As it has been said, the real power of Muslims is the power of faith and character which is obtained only by

the settlement of the truth of ﷺ لَا إِلَهَ إِلَّا هُوَ *La ilaaha illallah* in hearts. But if this truth is not settled in hearts and only the tongues are uttering it, if minds and practical life is not changed, if the man remains the same as he was before saying these words, if there is morally and practically no difference between this man and those who deny these words, he also bows his head and stretches his hands like others before other gods, fears other gods like them, tries to please other gods and loves them, leaving the law of Allah he also obeys his wishes like others do, if he has similar dirt in his opinions and intentions as are there in the opinions and intentions of non Muslims, if his sayings, actions and dealings are like the unbelievers; then what is the basis of a higher status of a Muslim over a non Muslim? Without the spirit of faith and *taqwa* a Muslim is just a man like a non Muslim. After this the competition between a Muslim and a non Muslim will only be on the basis of body strength and material resources, and in this competition the powerful will win over the weak.

The difference between the two is so prominent in the pages of history that it can be recognized just after one gaze. It was a time when a handful of Muslims turned down the thrones of big kingdoms and spread Islam from the shore of Attak to the coast of Atlantic Ocean. Contrast to it now there are billions of Muslims in the world but all under the pressure of non Muslim powers. There is faithlessness and paganism in the countries lived by billions of Muslims for centuries.

Brave Men's Faith not the Goat's Religion

After reading my writings on the problem of usury the following opinions have been repeatedly expressed. "In present times the capitalist system in association with political power has completely dominated over our surrounding economic world. The bogie of economy is running on the wheels of capitalism. Only capitalists are running it and only those nations are on the way of development, which have no moral or religious limitations in the way of creating and using wealth. On the other side, our collective power is scattered. The idea of changing the world economy is a far cry; we have no power of maintaining a new, our own Islamic economy. Now, if our religious limitations stop us from participating in the running system of the time, the consequence will be none other than that our nation will remain behind other nations in making use of the ways of growth and welfare. We will go on becoming poorer and the neighboring nations will continue to become richer. Then this economic weakness of ours will make us weaker and wretched on political, moral and civilizational levels. This is not only a suspicion and fear, but we are foreseeing it in the world of facts. And the evidences of future consequences are not so dim that they could not be foreseen. Then, what is the use of making shari'ah law? What shall we gain by describing the

Islamic economic rules? Tell us if there is any way to maintain our economic condition and step towards growth and development within the frame of Islamic law? If not, then the consequence will be only one of the two. Either the Muslims will be completely destroyed or they will be compelled, like other nations, to free themselves from all such laws which are not befitting to the requirements of time".

This question is not confined to the problem of usury alone. In fact its scope is too wide and vast. The matter would have been comparatively lighter had the non-Islamic system dominated only the department of economy. But the facts are otherwise. Look at your surroundings and study your own conditions. Which department is not dominated by non-Islam? Is there no prominence of faithlessness and materialism or at least that of suspicion on beliefs, thoughts and opinions? Is the education not governed by the ignorance about God? Is Europeanism not dominating the civilization and culture? Have western ways not penetrated deep into the roots of our society. Are our morals free from its domination? Are the dealings liberated from it? Is the law, politics and any thing from the principles to the offshoots, theories and practices of government pure and protected from its influence?

If this is the situation why do you keep your question confined to economy and even to one of its aspects? Widen it and spread over the whole life. Say that the stream of life has changed its direction. Before, it was running in the direction of Islam and now towards

non-Islam. We have no power of changing its course. We are powerless even to sail against its stream. We feel the danger of death even in staying. Now tell us a way out so that we may remain a Muslim and also leave the boat to run in the direction of the stream. We may remain the traveler of Ka'ba without leaving the caravan intended to the Turkistan. We may be the non- Muslims in our opinions, theories, objectives, principle of life and methodology and simultaneously be Muslims also. If you did not device any way to collect these opposites together, we will either die on the bank of the same river or the label of Islam fixed on our boat will be scraped and this boat will also be seen sailing in the direction of stream with other boats..

Whenever our enlightened and modernist people discuss any problem, their last argument which is strongest in their mind, is that the shade of the time is this, this is the direction of the wind, the same is occurring in the world. Then how can we go against it, and if we do, how can we keep living? On the question of moral they will say that the world standard of moral has changed. Means that how Muslims can stay on this old standard of moral? Discuss about the veil, they will say that the veil has been abolished from the world. Means why Muslims should not abolish something which has been abolished by the world? Talk to them about education, their last argument will be that there is no demand of Islamic education in the world. Means that how the Muslim children come out as a commodity not demanded and why they should not become a demanded

thing? Discuss on the topic of interest, the last words will be, the world cannot run without it. Means how the Muslims can give up a thing which has now become necessary for the world. Thus in civilization, society, moral, education, economy, law, politics or in whatever other department of life they want to follow Europe, the last argument is the shade of time, direction of wind and the speed of the world which they present as a strong evidence in favour of the imitation of the west, or in fact on partial rejection. And it is thought that razing every such part of Islamic building is obligatory which is attacked through this kind of argument.

We ask, 'Why do you not collect together all these suggestions of demolition which you present separately and why not present one single comprehensive plan'? There is unnecessary loss of time in presenting separate plan and discussion thereon for the demolition of the individual walls, rooms and verandahs. Why not say that the demolition of the entire house is necessary because its colour is different from the colour of the time, its direction is against the direction of the wind, and its structure does not coincide with the present structures.

Argumentation with those whose such opinions are real is useless. The only answer to them is: why should you take pain of demolishing this house and build another in its place; chose another beautiful, good-looking and colourful house and start living there. Why bother about scratching the label of the boat if you are fond of floating in the direction of stream? Settle in the boats already floating. Those who are not Muslims in

their opinions, morals, social behavior, economy, education or in any aspect of life, and also do not want to remain as Muslims, their entry to Islam for name sake is of no use but it is harmful to Islam itself. They are not obedient to God. They obey their lust. If idol worship becomes current in the world, they will certainly worship idols. If nudity becomes common, it is sure that they will put their cloths off. If the world begins eating filth they will surely say that the filth is clean and pure and purity is in fact the filth. Their hearts and minds are slaves and have been molded for slavery. Today they want to become European from depth to every point of surface because Europeanism is dominant. If Ethiopians becomes dominant tomorrow, they will surely pretend to be Ethiopians; blacken their faces, fatten the lips, make their hairs curly and worship every thing introduced from Ethiopia. Islam never requires such slaves. By God, if the names of these kinds of hypocrites and slave natured people are omitted from the census of the billions, and only few thousand Muslims characterized by **يُؤْمِنُهُمْ وَيُجْنِيُهُمْ** **أَذْلَقُهُمْ عَلَى الْمُؤْمِنِينَ أَعْزَزُهُمْ عَلَى الْكُفَّارِ** **يُجَاهِهُمُ الْأَنْجَوْنَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لِمَمَّا لَّا يَرَوُنَ** (Al-Maedah:54) *Allah loves them and they love Him, lenient to believers and hard to unbelievers, work hard in the way of Allah, without fear of rebuke from anybody*) remain on list, Islam will be far more powerful than now. The ouster of these billions will be like cleaning of pus from the body of a patient.

We fear that calamity will fall upon us **يَخَشِي أَنْ تُعَيِّنَنَا** **دَارِرَةً** ("We fear lest some misfortune overtakes us." (Al-Maedah: 52) is not a new call today, it is an old voice

raised by hypocrites. And this is the voice that points to the hypocrisy hidden in hearts. Those who raise this voice have been fleeing to the camps of the enemies of Islam. They have always considered the limitations posed by Allah as the shackles of feet and the collars of neck. Always, the obeying of God's commands and following the prophets have been hard for them. They have always been foreseeing the loss of life and wealth in obedience and all the successes of the world in disobedience. Thus for their pleasure, neither the way (*shari'ah*) of God has ever been changed, nor could it be changed now, and also not in future. This *shari'ah* is not for impotents and cowards, slaves of lust and the material world, not for hay that floats in air, worms which float in water and also not for colourless people who may take any hue. This has been given to brave lions having strong intention to change the direction of the wind, who dare to fight the stream and change its course, who love the colour of Allah more than any other colour and have the courage to dye the entire world in the same blush. The person named as Muslim has not been given life to float in the direction of the river. The purpose of his creation is to run the river of life on a track which is straight (*siraat-e-mustaqueem*) according to his faith and belief. If the direction of the river has changed, then a person who is content with floating to this changed direction is false in his claim to Islam. A true Muslim will always fight with the wrongly directed river and use his entire energy in changing its course. He will care not the least for success or defeat and tolerate every loss in this fight even if his arms break,

his joints loosen and the waves throw him half-living on any bank, his soul will never be defeated, he will not even for a moment feel sorry for his superficial defeat or jealous for the success of unbelievers and hypocrites who float to the stream.

The Qur'an is before you, the characters of messengers are in your view, the lives of the flag holders of Islam from beginning to this day are before you. Do you get the same education from them? That you should fly as the wind directs you? Float as the water pushes you? Blush yourself in the same dye as the word is used to. If it was the aim, then what was the need of revealing any book and sending messengers? Air currents for guidance, the flow of worldly life for direction and the tricks of the time for teaching you changing like chameleon were enough. God has sent neither a book nor a messenger for these dirty teachings. Whenever a message was given by the True Self, its purpose was to establish a correct way leaving all those ways on which the world was moving, to try to abolish from the world all those ways which were against it and repel the world from them, to establish a group of believers who not only walk on that path by themselves but also try to bring other people to it. The messengers and their followers have worked hard (committed to *jihad*) for this purpose, took pains, tolerated loss and sacrificed lives. They never made the direction of the world their leader for the fear of calamities or greed of benefits. Now, if any body feels loss, problems and danger in walking on the way suggested by the heavenly guidance and wants to walk,

because of danger, on another way the walkers of which, he thinks are prosperous, successful and exalted, he can chose the way he is pleased with. But why this coward and greedy person tries to deceit himself and the world that he is the follower of the way of God and the messengers even after leaving this way? Disobedience is a big crime in itself. What benefit do you want to cash by adding lie, deceit and hypocrisy to this crime?

The view that the course of the stream of life cannot be changed is rationally wrong and the experience also witnesses against it. There have occurred not a single but hundreds of revolutions in the world, and every revolution has changed this course. The most prominent example is found in Islam itself. In what direction the stream of life was running when the prophet Mohammad (SAW) came in the world? Was faithlessness and idol worship not dominant in the entire world? Were the tyranny and cruelty not governing the society? Was the humanity not stained with the tyrannical division of classes? Was there no dominance of indecency on morals, selfishness on society, tyrannical land holdings and capitalism on economy and imbalance on law? But one single person stood, challenged the world and rejected all those opinions and ways which were current in the world in his period. In place of them he presented his view and system and changed the direction of the world within few years of preaching and hard work.

Latest example is that of socialist movement. Authority of capitalist had reached its peak in nineteenth century. No coward weather cock (*murgh-e-baad numa*)

could have even presumed that it was possible to turn down a system commanding the world with such a great political and military power. But in the same situations a man Karl Marx stood and preached for socialism. Governments opposed him, the country was banned to him, and he wandered from place to place, tasted poverty and hardship but left before death a powerful group of socialists which, within forty years, not only uprooted the most dangerous kingdom of Russia but also shook the roots of capitalism throughout the world. They presented their economic and civilization theory so vigourously that today its followers are increasing day by day and the laws of even those countries are being influenced in which capitalist government is rooted deep.

But revolution or evolution has ever occurred by the influence of power only. And power is not the name of molding one's self, it is the name of molding others. To bent is called power not to bow. Impotent and coward people have never brought about revolution in the world. Those who do not have their own principle, objective of life, aim, courage of giving sacrifice for high objective, those who want only comfort and ease, bent according to every mold and bow down to every pressure, there is not found any illustrious work by them in human history. Making history is the task of only brave people; they only have changed the course of life, opinions of the world. Only they have brought revolution in the mode of activities and have coloured the time in their own blush.

Therefore, never say that the track of the world cannot be changed and there is no chance except to

follow the motion of the time. Instead of false claim of helplessness you should accept the truth of your weakness. And when you will accept it you will also have to accept that there can neither be any religion nor any rule or system for weak people. He will have to come under the pressure of every muscle man and bow before every powerful person. He cannot follow any of his principle or system. A religion can no more remain a religion if it goes on changing its rules for him. It is also a deception that the limitations of Islam lay barriers in your way of welfare and development. After all which of the limitations of Islam are you obeying? Which is that bound you are not free from? And which limit have you not crossed? Which of the activities spoiling you were allowed in Islam? You are being spoiled because of your extravagance for which billion rupees interest per year goes from your pockets to the treasury of moneylenders and the property of billion rupees is getting out of your ownership. Did Islam permit it to you? Your own bad habits are spoiling you. Even during this period of poor hood the cinema and theaters are full of your population. Every man from you expends more than his status on his dress and decoration. Millions of rupees per month are expended out of your pockets on absurd traditions, exhibitory activities and ignorant businesses. Which of them was made halal for you? The greatest crime that has ruined you is your carelessness about the poor tax (*zakaat*) and helping one another. Did Islam not made it obligatory for you? Hence your economic ruin is not because of following the Islamic injunctions. But it is

because of your freedom from them. As for the ban on interest; where is it in practice? At the least ninety five percent Muslims take debt on interest without any real compulsion. Is this the following of Islam? A big portion of wealthy Muslims is eating interest in one form or the other. If not money lending in proper, the wealthy Muslims are taking the benefit of interest through banks, insurance, government bonds and provident fund. Then where is that bond of the prohibition of interest which you blame for your economic fatigue.

It is a strange and fine argument that the grace of Muslims and their national strength depends upon wealth, wealth depends upon making use of the resources of economic growth and welfare, and all these depend upon the permission of interest. It seems that they do not know till now, on what the grace and power truly depends? Only the wealth is not something that makes a nation respectable and powerful. Even if every member of your community becomes the master of million or billion of rupees but you have no power of character, then believe me that you will have no respect at all. In contrast to it, if you are equipped with the real character of Islam, you are true, trustworthy, free from greed and fear, strong in your principles and pure in your dealings, prompt in truth and duty, differentiate between allowed (*halal*) and prohibited (*haram*) in every situation, and you have such a strong moral power that no fear of loss or greed of benefit could repel you from the right path and your faith may not be bought at any cost, your reputation will establish in the world. Your honour will

settle in hearts. Weight of your words will be more than the entire wealth of the master of billions. Despite living in huts and clad in patched cloths, you will be seen more honourable than the dwellers of palaces and your nation will have such a great power that can never be finished. How poor were the Muslims in the period of companions? Dwellers of huts and blanket camps, unaware of the glory of civilization, without proper cloths, diet, weapons and carriages, but the dignity that they received, could not be obtained by Muslims, neither in Umayyad period nor during Abbasside government or later. They did not have wealth but the power of character that established their authority, honour and respect. The later generations got wealth, government, grace and glory of civilization but none of these could replace the weakness of their character.

You have already forgotten the lesson taught by the Islamic history. But study the history of any nation you like, you will find no nation that could get respect and power only through ease, comfort and bent towards benefits. You will find no nation honoured even though it did not follow any rule and discipline, did not tolerate hardship and labour for certain aim and objective and could not sacrifice its wishes and even its own self. This discipline, following of rules, sacrifice of comfort, ease and benefits for the sake of big aims will be found everywhere in any form. The colour of this in Islam is different from those of the other developed nations. Leaving this colour, wherever you will go, you will have to follow the system in any other colour. You will have to

tolerate the grip of one or the other type of discipline. You will be tied in the frame of some principles, have to tolerate the grip of discipline and you will be asked to give sacrifice for any principle or objective. If you do not have this courage, if you love only the leniency, openness and sweet and have no power of accepting any hardship and sourness, then go outside the boundaries of Islam and look. Nowhere, you will find a place of respect or the treasure of power. The Quran has described this general principle only in four words which is witnessed by the whole history of the world. *إِنَّ مَمْلَكَةَ الْعُسْرِ يُنْهَا* (ease is always associated with hardship)(Alam Nashrah:6). One who cannot tolerate hardship can also not be rewarded with ease.

Tarjumaanul Quran, Safar 1355 A.H.; May 1936 A.C.

Muslim Education: Modern Policy and Practice

(This note was sent in response to the questions from the committee for the amendment of the syllabus of theology framed by The Aligarh Muslim University, Aligarh. Though apparently it is addressed to the Muslim University, but in fact all the Muslim educational institutes are its addressees. The educational policy explained in this note is unavoidable for Muslims. Be it Aligarh, Deoband, Nadwa or Jamia Milliya, the educational policy of all of them has become out dated. If they did not review it they will entirely lose their usefulness).

Thanks on all the Muslims are due to the Muslim University Court for it concentrated on the development of true Islamic spirit in the students, and established a committee for bringing it into actuality. I have attentively gone through all the concerned papers sent to me in this connection from the office of the university. As far as the syllabus of theology is concerned, there is no doubt in its being unsatisfactory. The syllabus presently being taught is no doubt defective. But the questionnaire sent to me seems to tell that at present there is only the question of changing the syllabus before the committee. And perhaps it is believed that the Islamic spirit will develop simply by introducing some books in place of others. If I am correct I would like to say that this is a highly incomplete judgment of the situation. In fact we have to go deeper than this and judge why the real Islamic spirit is not developing among the students despite the teaching of the Quran, hadith and the doctrines. If the present

defective course is the only cause then obviously its change will be sufficient to cure this deficiency. But if its causes are wider and if the overall educational policy is basically defective, then the change of the books in the syllabus of theology will never be sufficient for the improvement. For this you will have to widen the radius of improvements, even if it is highly toilsome and full of difficulties. I have thought upon this problem from the same angle and present my views in shortest possible words.

This discussion will be divided into three parts. In the first part a critical overview of the present educational policy of the university and its basic defects will be discussed. What should be our educational policy for the true benefit of Muslims, will also be discussed in the same section. The second part will consist of the Islamic proposals. And the third part will discuss the devices for the operation of these proposals.

[1]

The method of education presently used in the university is such an amalgam of modern and Islamic education which is not harmonious to each other. Two quite opposed and discordant educational elements have been taken as such and put together. No ability has been produced in them to become a complex power of knowledge and serve any one culture. Despite remaining together both these elements keep not only separate but oppose each other and attract the minds of the students in

two opposite directions. Keeping Islamic point of view aside, from purely educational point of view also, bringing together the differing and opposite elements in education is in fact wrong. And this can give no useful result.

From Islamic point of view this mixture has become the cause of even more severe difficulty because firstly the mixing itself is not correct and moreover the mixture is not balanced. The western element is most powerful while in contrast the Islamic element is very weak in it. The first benefit to the western element is that it is contemporary and supported by the force of time and the power of universal authority of civilization. Moreover, it has been introduced in the education of our university with the same grandeur and force with which it is there and should be in those universities which have been established to serve the purpose of western culture. Western sciences and arts are taught here in such a way that all their principles and theories stick as faith to the clean and simple brains of Muslim children and their mind set totally becomes westernized so far so that they begin to look by western sight and think by western mind and they are overwhelmed by the thought that if there is anything reasonable and respectable in the world, it is that whose principles and foundations are according to the western wisdom. These influences are, moreover, strengthened by the training actually given in our universities. Dress, society, rules and method, walk and talk, games, and what is not under the authority of western culture, civilization and inclinations in these

universities? The overall environment, if not as a whole, is surely 95% western. A man of insight can himself guess about the possible and actual influences of such environment. As compared to it the Islamic element is very weak. First of all it has already become weak by losing its civilizational and political power. Moreover, in our universities it is taught by those books which were written centuries before the present time. Their language and set up cannot appeal the contemporary minds. In these the permanent principles of Islam have been applied on those conditions and practical problems which are mostly not present today. And the problems existing at present have not been dealt with for the application of these principles. Moreover, there is no training, live environment, practical behavior and tradition at the back of this education. In these conditions the Islamic education together with the western education becomes even more non effective. The natural consequence of this imbalanced mixture is that the western element should completely overwhelm the minds of students and the Islamic element may remain only to become a matter for making fun or at the most for giving respect as remnants of the antique.

I beg a pardon for the out right words, but I consider my duty to cast before you without diminishing and damaging the picture of what I am looking. Overall religious and worldly education of the Muslim University is like this: You make non Muslim, a man from head to toe and then give a bag of some books of theology in his hand so that you may not be blamed for making him a

non Muslim, and if he throws this bag (for which your education will be truly responsible), he himself could be blamed. If you expect from this method of education that it will create Muslims, it should be understood that you expect miracle and breach of habit, because the causes you have collected together cannot give this result under natural law. Remaining of Muslims (complete Muslim in belief and action) of one, two or four in one hundred provides no argument or evidence. It is not the result of the training of your university; it is a proof to the fact that one who could save belief and loyalty (*Iman* and Islam) was born on the Nature of Abraham (*fitrat-e-Ibrahimi*). As these exceptions are found among the Muslim University educated people are also available among those who come out of the universities of Indian government and even the European universities whose courses are completely devoid of Islamic element:

Now if you keep these conditions and method of education as such and replace the present syllabus of theology by more powerful syllabus, it will only result into more severe tussle between Europeanism and Islam. The mind of every student will become a battle field in which both these powers will fight with full force and finally your students will divide into three groups.

One, those in whom Europeanism will dominate, may be in English colour, or in the colour of Indian homeland worship or in faithless socialist colour.

Secondly, those in whom Islam will dominate either with deep colour or fainted by the influence of Europeanism.

Thirdly those who will be neither perfect Muslims, nor Europeans.

Obviously, this result of education is also not pleasant. Neither from purely education point of view, this collection of opposites can be called useful nor from national point of view. The existence of a university cannot be called correct, if two third of its consequences go against the benefit of the nation and its culture. At least for the poor Muslim community an investment is highly priced to continue a mint in which after the expenditure of 100 thousand rupees, 33% of the false currency is obtained while 33% goes in the lap of others on our expense and finally used against us.

Two things become clearly evident from the above discourse. One, that the mixture of two opposite elements in education is wrong in principle. Secondly that this kind of mixture is also not useful for Islamic welfare be it unbalanced as it has been till now or balanced as being planned for future.

After explaining these aspects, I want to tell what should now be the education policy of Muslim University in my view. This is known that every university serves the purpose of a culture. An abstract knowledge free from every kind of colour and form has neither been given in any place of learning in the world till now nor is being given today.

The education of every university has its own colour and form which is selected for it after giving proper thought according to the culture which it has to serve.

Now the question is, for the service of what culture your university has been established. If this culture is western, then do not call it a Muslim University. Nor set the students to mental tussle in vain by introducing a course in theology. And if it is the Islamic culture, then you will have to change its entire structure. You will have to mold it on such a pattern that it should, as a whole, become harmonious to the temperament and spirit of this culture. It should not only protect but also function as an effective power to expend and develop it.

As I have proven above, your university in present conditions is a good servant of western not the Islamic culture. It in this situation only the present theology syllabus of the university is changed and a stronger one is introduced in its place, and other departments of education remain completely western, this place of learning cannot serve the Islamic culture. After thinking on the Islamic reality the fact will itself open to you that the separation of worldly and religious education and training and keeping them together as different elements is totally useless. Islam is not like Christianity whose religion is something separate from the world. It does not limit religion to the domain of doctrines and moral and leave the world for materialists. That is why the Islamic theology cannot be separated from the world affair as in Christian theology. The aim of Islam is to prepare man to live in the world and follow such ways which are the ways of safety, respect and excellence from this world to hereafter. For this it corrects his way of seeing and thinking, amends his moral and fashions his character in

a particular way. It defines for him the rights and duties and provides a pure system for social life. Its rules and regulations are unique in the matters of mental and practical training of individuals, organization and systematization of society and in the training and balancing of all the departments of life. Islamic culture is uniquely featured because of these. Existence of Muslims as a living nation is possible only because of abiding these principles. Hence in this situation the term 'Islamic Theology' becomes useless if its relationship with life and its matters is disconnected. A scholar of Islam, despite his knowledge of doctrines and laws, is useless for Islamic culture if he does not know how to proceed with these in the field of knowledge and action and apply them in the ever changing patterns and problems of life. Similarly a scholar of the world is useless for this culture despite his faith by heart in the truth of Islam if by brain he thinks in non Islamic ways, looks at matters with non Islamic sight and organizes life on non Islamic rules. The real cause of the degradation of Islamic culture is that for a long time only two kinds of scholars are being produced in this culture and the worldly knowledge and action have been disconnected from the knowledge of religion. Now, if you like to see the Islamic culture again becoming young and instead of following the time should proceed and lead, then patch between the disconnected cords. But its method is not to make the syllabus of theology either the necklace or the back-load of the body of knowledge. No, but instill it in the complete system of knowledge so that it may become its blood stream, its

driving spirit, vision, earshot, sense, understanding, conscience and thought, and the system may go on imbibing all the clean and chaste elements of western knowledge and arts. In this way you will be able to produce Muslim philosophers, scientists, economists, lawyers, administrators, and the scholars of all sciences and arts who will solve the life problems from Islamic point of view. They will serve Islamic culture with the help of the developed tools and resources of the present culture and will reorient the Islamic thoughts, theories and the rules of life according to the requirements of the contemporary spirit. Consequently, Islam will again achieve the position of leading in every field of knowledge and practice for which it has been devised as a matter of fact.

This is the concept which should be the fundamental postulate of modern educational policy of Muslims. The time has gone far away from the position where Sir Syed Ahmad khan had left us. Now, if we continued to stand on that position for a long time, even our existence as a Muslim nation will be difficult, what to say of our growth and development.

[2]

Now I want to tell how the scheme presented by me can be given a concrete form.

(1) It is most important to completely uproot Europeanism within the boundaries of the Muslim University. It is our duty to stop the growing trend of

Europeanism if we do not want to kill our national culture with our own hands. These are in fact the products of slave mentality and hidden inferiority complex. Moreover when these appear practically in dress, social contacts, customs and manners, and in the overall environment, these comprehend the exterior and the interior of the soul and leave no tiniest sense of national honour. A living Islamic culture is quite impossible in such conditions. A culture does not come into existence simply by its abstract mental principles and fundamental thoughts but requires active participation for establishment and nourishment. A culture will die its natural death without active participation and then its mental existence will also become impossible. Hence the top most reform is to revive the Islamic environment. Your training should teach the new generation of Muslims to be proud of their culture. Create a sense of honour in them or even more than that to strongly love their national features. Blow in them the spirit of Islamic morality and character. Make them capable of leading the national civilization to the top of decency by using their knowledge and skilled mental abilities.

(2) Creation of Islamic spirit depends to a great extent upon the knowledge and action of the teachers. How Islamic spirit could be produced in the students if the teachers are just devoid of this spirit or even more than that they are against it in opinion and action? You can produce only the scheme. But the real builders are not you. They are your academic staff members. Expecting a building on Islamic pattern from the western

builders is like anticipating grape from the vine of bitter guard. It will be quite useless to appoint some teachers of theology (*maulwi*) while the teachers of all other or most of the subjects are non Muslims or the Muslims having un-Islamic thoughts. It is because they will turn the thoughts of students from the focus of Islam and the antidote to this poison will not be available simply by introducing a course of theology. Hence, for any discipline, philosophy or science, economics or law, history or any other subject, it is not enough for a person to be the expert of the discipline for the post of professorship in Muslim University. It is also necessary for him to be a complete and strong Muslim. There is no problem if the services of non Muslims become unavoidable in special situations, but as a rule the professors of our university should be those who, in addition to be the experts of the subject, should also be useful for the fundamental purpose of the university i.e. the Islamic culture at the level of thought and practice.

(3) Arabic should be introduced in the syllabus of the university as a compulsory language. This is the language of our culture, the only medium for access to our original sources. So long as an educated Muslim will not have direct access to the Quran and sunnah he will not be able to go through the spirit of Islam. Nor he will be able to gain insight in Islam. He will always have to depend upon the translators and commentators. Thus he will never be able to get the light of the sun directly from the sun. He will always get it through differently coloured glasses. Today, our modern educated people are

committing such mistakes concerning Islamic problems so that it seems they do not know even the basics of Islam. The only cause of this is that they have no direct source to make use of. In future during the period of provincial autonomy when the legislative assemblies of India will get more freedom to postulate laws and new laws will be framed for social reformation there will be social deform among Muslims instead of the reform if the people ignorant of Islam and followers of the west in moral, social dealings and law will represent the Muslims. The collective system of Muslims will become even more away from its principles. Hence do not consider the problem of Arabic simply a problem of language but think that it belongs to the fundamental objectives of your university. And anything concerning fundamentals is not kept to wait for facility, a space is provided for it by all means.

(4) Basic information in the following subjects should be available to the students of High School level.

A: Belief System

There should be no dry theological details in this subject. Instead, a very fine mode of discourse appealing to the intuitive mind and reason should be used for making the doctrinal aspects of Islam the part of mind set. The students should know that the Islamic doctrines are in fact the fundamental realities of the world. And these realities have a deep relationship to our own life.

B: Islamic Moral System

Moral thoughts alone should not be taught in this subject. Events from the character of Rasulullah (SAW) his companions and the messengers should be collected together so that the students may know about the properties of the character of a Muslim and guess what should be the life of a Muslim.

C: Sanctions of Fiqh

The basic and necessary commands of Islamic law unavoidable to a Muslim and related to the rights of Allah and those of human beings should be taught in this subject. But those subtle discussions should not be there which are often found in our old books of fiqh as for example how many buckets of water should be drawn from the well if a mouse falls in it. Instead of these the meaning, spirit and merits of prayers and commands should be instilled in the minds of students. They should be told what programme of life the Islam gives to you and how this programme creates a good society.

D: Islamic History

This subject should be kept limited to the character of the prophet (SAW) and the period of his companions. The aim of the subject should be to acquaint the students with the origin of their religion and nationality, and to develop a sense of Islamic dignity in them.

E: Arabic

This should be only to provide basic knowledge of

Arabic language so that the students may have an acquaintance with the literature.

F: The Qur'an

As much skill should be developed in the students as to make them able to read fluently and properly the Qur'an and understand, to some extent, simple sentences (*ayaat*). They should also memorize some of the chapters (*surahs*) of the Qur'an.

(5) There should be a general syllabus for all students during college education. This syllabus should include the following subjects.

A: Arabic

There should be secondary level education of Arabic in Intermediate. This subject should be united with the teaching of the Qur'an at the level of B.A.

B: The Qur'an

Intermediate students should be provided skill for understanding the Qur'an. Few points should be settled in mind on this level. That is the Qur'an is a protected and historically most reliable book. It is a revealed book. Its excellence in comparison to all fundamental books of religion; its unique exemplary and revolutionary teachings; its influences not only on Arabs but also on the thoughts and the laws of living throughout the world; its modalities and argumentation and its real thesis; all should be discussed at Intermediate level. The text of the Qur'an should be taught in B.A. Here the students should

try to understand the Qur'an by themselves and the teacher should solve their problems and remove their doubts. Entire Qur'an can be easily taught in two years if detailed commentary and subtle discussions are not attempted to and only the meanings are clarified.

C: Islamic Teachings

In this subject the entire Islamic system should be introduced to the students. On what fundamental thoughts the foundation of Islam stands? How does it build moral and character based on these thoughts? On what principles does it organize the society in social dealings, economy, politics and international relations? How the rights and duties in it have been divided between the individual and the society. What are the limits of Allah (*hudoodallah*). How far a Muslim is free to think and act within these limits and how the Islamic system is influenced if Muslims step out of these limits. All these aspects should be comprehensively introduced in the syllabus and divided reasonably on four years.

(6) After the general syllabus discussed in (5) divide the Islamic sciences and spread them on to the different specialized sciences and introduce them in accordance to every discipline. Western sciences are all useful in themselves and Islam has no enmity with any of them. I will affirm even that, as far as the facts of knowledge are concerned, Islam is their friend and they are the friends of Islam. Enmity in fact is not between knowledge and Islam, but it is there between the west and Islam. Western people in most of the sciences have their own

fundamental opinions, basic hypotheses, starting points and viewpoints which are not proven truths. They are only their intuitions and they mold the scientific facts according to these intuitions and make a particular system by arranging the facts according to the mold. The enmity of Islam is with these intuitions, it is not the enemy of truths, it is the enemy of this intuitional mold in which the facts are cast and arranged. Islam has its own core of opinions, an angle of view, a starting point, an intuitional mold which in its origin and nature is quite opposite to the western molds. Now keep in mind that from the Islamic point of view the real cause of misguidance is not that you accept facts from the western knowledge and arts but it is that you take the western intuitional mold also. In philosophy, science, history, law, politics, economy and other disciplines of knowledge you yourself settle the western fundamental thoughts in the clean minds of your young students. You focus their eyes according to the western view point and treat the western hypotheses as realities. You give them for argumentation, envision, research and investigation only that starting point which the west has followed, and instill into their minds all the scientific truths and problems arranged on the same pattern which the west has given to them. Even then you want that the department of theology alone should make them Muslims. How it is possible? What could the department of theology do which has only ideas in its custody without application of these ideas on the facts of knowledge and problems of life, and above all the minds

of students have the sequence of all knowledge facts contrary to the theological ideas? This is the springhead of misguidance. If you like to stop misguidance you should reach the source of this springhead and divert it, and give all the disciplines of knowledge the starting point, angle of view and fundamental principles which the Quran has provided to you. When the information will be arranged according to this intuitional mold and the problems of the world and life will be solved accordingly, then only your students will come up as Muslims and you will be able to say that you have inculcated Islamic spirit in them. Otherwise the result of putting Islam in one department and non-Islam in all other departments will be none other than that your educated students will be non Muslims in philosophy, science, law, politics, philosophy of history and economy and their Islam will remain limited to some doctrines and rituals.

(7) Close the examinations in B.Th. and M.Th. There is neither any requirement nor use of these. As far as the particular disciplines of Islamic sciences are concerned, inculcate each of them to the depths of the western departments of concerning disciplines. For example introduce in philosophy the Islamic *hikmah*, history of Islamic philosophy and the participation of Muslims in the development of philosophical thoughts; in history, the Islamic history and Islamic philosophy of history; in law, the principles of Islamic law and the chapters of fiqh related to business and other dealings; in economics, the principles of Islamic economy and those parts of fiqh

which are related to economic problems; in politics, the political theories of Islam, history of the development of Islamic political thoughts and the participation of Islam in the development of political thoughts in the world; and the like.

(8) After this course there should be a permanent department for research in Islamic sciences which like western universities should issue doctorate degrees for high standard research of prominence. This department should bring out such people who, after the training of high level research in each discipline from Islamic point of view should be capable and ready to guide in theory and thought not only the Muslims but the entire world.

[3]

The scheme of the method of education I have presented in part two apparently seems impractical, but after a deep thought I have come to believe that it can be brought into action after some concentration, labour and expenditure of money.

This fact should always be kept in view that we cannot reach the last point of destiny just after initial steps. It is not necessary to keep in hand all the requirements to complete a task before beginning it. Just now you have to lay only the foundation of the building, the material for which can be made available. There are people in the present generation who can raise the foundations for this type of building. The generation which will be brought out by their education and training

will be able to raise the walls. Then the third generation will insha Allah complete this work. The level of accomplishment which can be reached only after continuous labour of three generations cannot be attained just today. But the completion of the building in the third generation is possible only when you lay the foundation today. However, if looking at the far-fetched goal of completion you did not start it today, even though the material to begin is available, the task will never accomplish.

As I am advising for these reformative steps I think it is also my duty to present practical ways to accomplish the task. In the following part of the discourse I want to tell you how to begin this way of education and what are its practical steps.

(1) The Ministry of Education in the Nizam State has introduced a comprehensive course of Islamic doctrines, moral and shar'i orders for High School education. It can be made very useful after necessary amendments.

Method of teaching Arabic language had become highly troublesome because of old methods. Thanks God, now the situation is quite different. Modern methods of teaching Arabic are presently available in Egypt and Syria and also in India through which the language is now easily taught.

A special committee of those people should be organized who are skilled in teaching Arabic according to the modern methods; and a course with mainly the Qur'an as a source of language should be developed

under their guidance. In this way there will be no need to allocate separate time for teaching the Qur'an and the students will become acquainted with the Qur'an from the beginning.

Many journals on Islamic history have been written. They should be collected, thoroughly studied and introduced in the courses of basic education whichever considered useful in your view.

Only one hour will be enough for the above mentioned two courses. As far as the Islamic history is concerned, the subject does not require separate time. It can be fused with the general syllabus of history. Thus I understand that there will be required not much change in the present system of high school education. The change, whatsoever, is required in the syllabus and the academic staff. Give up the till date view of the method of teaching theology. Employ teachers knowing the minds and psychology of today's boys and girls. Provide them an up to date syllabus and create an environment in which the seed of Islamism (*Islamiyyat*) may germinate and grow.

(2) I have suggested general syllabus for the college which has three parts --- Arabic, the Qur'an and Islamic teachings.

Among them you give Arabic the status of secondary compulsory language. The students eager to learn other languages can do it through the tutors but only Arabic should be compulsory after the language of instruction used in a particular college. If the syllabus is good and the teachers are skilled, the students can be made able,

within two years of Intermediate, to obtain education of the Qur'an in the language of the Qur'an itself at the level of B.A.

There is no need of any book of commentary for teaching the Qur'an. A standard professor is enough who has studied the Qur'an thoroughly and has the ability to teach and explain the Qur'an by modern methods. He will create through his lectures in Intermediate students the necessary ability of understanding the Qur'an. Then at the level of B.A. he will teach the entire Qur'an so that the students will develop skill in Arabic and understand the spirit of Islam quite well.

A book is required for Islamic teachings which may comprehend those objectives which I have pointed to in part 2, no. 5C. Sometimes before I wrote a book entitled "Islamic Culture and its Foundations" (*Islami Tahzeeb aur Uske Usool-o-Mabaadi*) with the same objectives in mind. Its initial three chapters have been published in the Tarjumanul Qur'an issues from *Muharram* 1352 to *Sha'ban* 1353: If it is considered useful, I will gift it to the university.

No change in the present system of the college will be required for introducing these subjects. For Arabic the same time will be enough as it is for theology in your university.

(3) Problem will be faced mostly at the time of taking action according to the suggestions presented in part 2 nos. 6 and 7. There are three ways of its solution which can be followed in different steps.

A: To search those professors (and they are not absent) who are skilled in the Qur'an and *sunnah* together with modern knowledge. They should be capable of separating the facts of the western sciences from their theories and intuitions and arranging them according to the Islamic principles and theories.

(B) Study and judge all the literature in the books of Arabic, Urdu, English, German and French on the subjects like Islamic philosophy of law, principles of law and philosophy of commentary, politics, sociology, economics, history and philosophy of history etc. Those which could be used as such and others which could be used as quotations or after some amendments should be selected and made use of. A special group of experts will have to be appointed for this purpose.

(C) Services of certain experts should be obtained to write modern books on the above topics. Especially necessary is to write modern books on the principles and the rulings of Fiqh, Islamic economy, Islamic principles of sociology and the Qur'anic wisdom, because the old books on these subjects have now become outdated for the purpose of teaching. No doubt these can provide valuable information to the skilled scholars (*arbab-i-ijtihad*), but teaching the students of this age as such through these books is of no use.

There is no doubt that by using these three ways the purpose before us will not be perfectly achieved at once. No doubt many defects will be found in the new construction but there should be no cause of fear. This will be the first step on the correct path. Any defects left

in it will be corrected by the coming generations, so that its perfect fruits will come out at least after 50 years.

(4) The time is not proper for the establishment of Islamic research department. It will be required few years later. Any suggestion for this is, therefore, before time.

(5) There is not least space for community differences in my suggestions. However, the opinion of *Shiya Ulama* should also be sought to know to what extent they would accept to keep shiya students with the sunni students. If they like they should prepare a scheme for them, but it is better that the marginal differences should be given least space in education as far as possible and the coming generations of different communities should be trained according to the common rules and foundations.

(6) I fully support the view of Sir Mohd. Yaqub, that the scholars and specialists should be invited for delivering lectures on different problems from time to time. I want that the Aligarh should be made the brain centre of not only India but that of the Islamic world. You invite other than Indian scholars the scholars of Egypt, Syria, Iran, Turkey and Europe to present their views and deliver the light of ideas and spirit of life to our students as they have gained from their own experiences and results of research. These kinds of lectures should be prepared by offering enough remuneration. They should be written after deep thinking and their publication should be beneficial not only for the students of the university but also for the common educated people.

(7) It is not correct to specify any one language for Islamic teachings. Today there is not enough material in all the three languages, Urdu, Arabic or English. Hence, for the time being in whichever language something useful is available it should be taught in the same language, the teacher of theology and Islamic sciences should know both Arabic and English. Now any one sided person cannot be a correct teacher of theology.

I am sorry for this lengthy discussion, but it was necessary for me because I am inviting to quite a new way. I have myself consumed many years in thought to recognize the marks and signs. I have finally reached the view point that, for the existence of Muslims as a nation and keep their culture intact and living, there is no way other than to bring about revolution in their method of education and training on the lines I have presented just now. I am not ignorant of the fact that there is a big group of such people, not less at Aligarh also, who will designate my thought as mad's dream. If so, I will not be surprised.....those who look back have often considered mad those who look forward. And they are right in thinking so. But what I am foreseeing today, they will also see it with their eyes few years later, perhaps in my own life. And then they will feel the need of reform at a time when the storm will be on their heads and there will be very little chance for the correction of loss.

Disease and its Cure

Islam is not a doctrine alone. Nor it is a set of some activities formalities and rituals. But it is a detailed scheme for the complete life of man. Doctrines, prayers and the rules of active life are not separate entities in it, but they together form an indivisible whole whose parts work in association like the organs of a living body.

You cut the arms of a living man; separate the eyes, ears and tongue; take out the stomach and liver; put apart the lungs and kidneys. Also take the brain out of the skull and keep in place only the heart in the chest. Will this part of the body remain alive? And even if it remains alive, would it be of any use?

Similar is the case of Islam. Doctrines are its heart. The attitude of mind, view and objectives of life, standard of values which are the products of these doctrines form its brain. Prayers are its arms on which it stands and works. Economy, society, politics, and the Islamic rules for collective system work like stomach, liver and other main organs. It requires intact eyes and flawless ears so that they may transmit correct reports about the terms and conditions of the period to the brain and the brain may give cautions accordingly. It requires the tongue in its control to express itself well and clearly. It requires neat and clean environment where it could breath. It needs clean diet corresponding to the

requirements of its stomach which could make good blood. The heart (means doctrine) in this complete system is though very important but only to give life to arms and limbs. When these organs are mostly cut and separated from the body or become diseased, how the heart alone with some feeble and sick organs can continue to live. Even if it continues to live then what would be the value of this life?

Now think in what condition you are seeing Islam in your own world of India? The laws of Islam are nearly suspended. There is no more than five percent application of Islamic laws in moral, social dealings, economy and all other matters of life. Non Islamic environment, training and education have made minds somewhere completely and somewhere little or more non Muslim. The eyes perceive but the angle of view has changed. The ears listen but their drums have altered. The tongue speaks but its language has diverged. Lungs do not receive pure air because poisonous environment has overwhelmed. Stomach does not get clean diet as the treasures of diet are polluted. Prayers which are the arms and limbs of this body are almost 60% paralyzed and the remaining 40% are ineffective as they are disconnected from the other main organs. That is why the stuff of paralysis is continuously spreading in them. Can you say in this situation what is before you is complete Islam? How many organs have been cut and how many are paralyzed? How many are present but sick and not working well. Only the heart is present with them which is getting diseased in itself, because as it provided the

vitality of life to these organs it also received vitality from them. How the heart could remain accurate and intact if the brain, lungs, stomach and liver failed to function properly? It is the grand power of the heart that it is not only itself alive but also running the remaining organs any way. But, can this organ amputated Islam have any attraction to pull people towards itself? Has it the power of influencing the life of India? But, my tongue be disengaged (khakam ba dahan), I will ask whether after reaching at this end, can it prevent from more amputation or even death in front of the storm of accidents that is becoming stronger day by day?

The result of this is that, against the sight of "people entering the religion of Allah in crowds" يَنْخُرُونَ فِي دِينِ اللَّهِ أَفْوَاجًا (An-Nasr:2), now among the groups of Muslims the epidemic of revolt and repulsion is spreading. The system of Islam is not being seen active in India or its neighboring regions with its entire mechanism so that the people could observe it in full brightness and perfection and could recognize the tree by its fruits. What they see is the same amputated Islam and consider that Islam is only this. Looking at it, some of them have openly declared that they are not Muslims. There are others who although do not deny being Muslims, but do everything so that there is no difference between them and the deniers. The hearts of many have repulsed but because open revolt has not yet appeared, they are hypocritically with Muslims and are spreading the germs of revolt so that as soon as riot spreads they may stand with their flag. Some people though not explicit but with

murmuring sound say, 'keep ready to join the new nationality and culture' because this dead body which you are holding neither benefits you by itself nor allows you to take benefit which can be obtained by joining others. For some people the correct solution of the problem is to amputate Islam. They say to remain Muslim only in religious doctrines and religious activities -- in all other matters we should follow the entire programme opted and taught by non Muslims. Not known whether they are in deception or want to deceive. Any way the fact is that (which they have forgotten or are forgetting), after opting for non Islamic views and acting on the non Islamic principles, the religious doctrines and actions themselves become powerless; these can no longer be believed and acted upon. It is because the doctrines and prayers are the foundations to raise the building of the whole life. When the building was raised on other foundations, how long the interest will continue with these useless and unnecessary symbols of antiquity?

This is the logical consequence of the separation of religion and the world. And when this separation will be completed in principle and over all, the result will have to appear as of necessity. As the heart becomes useless after its separation from the body system, the doctrines and prayers also become unimportant after their disconnection from life. Doctrines and prayers provide vitality to the Islamic life, and the Islamic life provides them strength. As I have explained above, both are connected like the organs of a living body system and their disconnection necessarily results into the death of

both. To patch Islamic doctrines and prayers with non Islamic life is like grafting human mind and arms to the body of a gorilla.

Do not consider that the influence of this present condition of Islam is only on the modern educated groups. No, it is influencing more or less all those old or new groups who are Muslims by true heart and love and respect Islam. Disorganization of Islamic system is a general calamity and not a single Muslim is prevented from its natural consequences and none can remain preserved. Everybody is getting a portion of it according to his capacity; our ulama and elders (*mashaikh*) and also the scholars are equal partners. But in greatest danger are those billions of the common people who are spread over the area of 1600,000 square miles of land. They have in their treasure only the name of Islam which they love extraordinarily. These poor people are neither acquainted in terms of knowledge with the object they are eager to die for, nor is there, in practice, a system of life before them which may prevent them from non Islamic influences. Every misguiding person, making use of their ignorance, can repel their beliefs and life from the straight path of Islam. It is enough to satisfy them that the way they are showing them is the guidance real or at least it is not against Islam. Then you can drag them to any of the ways --- quadianism, socialism or fascism. The problems evolved as a result of their ever increasing poorness and thrilling state of economic disintegration are not being solved according to the principles of Islam in present disorganized situation. There is no organized

group among Muslims which should stand as against socialism with Islamic economic and civilizational principles and solve these problems which are, in fact, very important for them. The direct consequence of this is that the crowd of billions of poor and hungry Muslims has become a very easy hunt for the socialist preachers. Members of bourgeois group having more than normal ambition of getting power always search for newer methods for holding political strength. Now the Russian revolution has taught a group of these people one more device. That is to support the peasants and daily workers to take hold on poor people; lit among them the fire of selfishness, greed and jealousy; make them crazy to part with the wealth more than their right; promise to distribute among them the wealth snatched from prosperous groups which they have obtained by lawful means; and thus by taking the big populations into grip, win the power equal to the kings, dictators and billionaires of capitalist system. These people are hopeful with Muslim population more than the non Muslims because the Muslims are economically weaker. They are making their way to take grip on Muslim hearts through the belly which is the most sensitive and delicate part of the body of a hungry man. They say to them come we shall tell you the method of restraining poverty and hunger, and bringing prosperity. And when the helpless Muslim runs towards them they teach him the religion of belly worship instead of the worship of God, create an emotion in them that the religion and belief is nothing and reality is the bread. Whatever way you get it, is in

fact, the religion and also the way of salvation.

"There is no religion and civilization of poor, penniless and slave. His greatest religion is a loaf of bread. His greatest civilization is a torn and old piece of cloth. His biggest faith (Iman) is to get rid of bankruptcy and deprivation. That cloth and bread for which he gets ready to commit theft. Today in the period of bankruptcy and slavery he has no religion".

This is the first lesson of socialism. And when this lesson is taught to helpless Muslims it is also said:

"What danger is there for religion and belief from these teachings? How they are related to them? Religion, as it has moral and spiritual vigour, will always continue to glow.

Influences of Russian socialism on the juvenile races of Muslims during past 20 years are not hidden to those who know. Similar future is ready to threaten the Indian Muslims. The fire of the belly is approaching to burn the riches of faith into ashes. Still the hole is so short that it can be closed by single stitch. But if few years of carelessness passed without notice, it will become a great storm so that even the elephants' feet will be routed.

In these situations it is useless to preach Islam in the way of Christian missionaries. Writing not one but thousands of journals each in millions for the reform of belief will not bring the conditions to right path. What is the use of describing the merits of Islam orally or with pen? Actual requirement is to bring these merits into practice in the world of events. The troubles will not be solved by themselves only by our claim that Islam solves

all the problems of life. Whatever is potentially present in Islam has to be brought into action. This world is the world of tussle and hard labour, its gait cannot be changed by talks alone. Revolutionary struggle (*inqalaab angez jihad*) is required to change it. If socialists, despite their wrong basis, can influence and take grip on a large portion of the world within half century; if fascism can awe inspire the world with its unnatural and imbalanced methods only on the basis of hard labour; if *ahinsa* of Mr. Gandhi, despite being unnatural, can grow with the support of labour; there is no barrier to triumph once again in the way of Muslims who have infallible principles of truth and justice. But this cannot happen simply by preaching and advisement. It requires motion and action in accordance to the rule of God (*sunnatullah*).

"*Revolutionary struggle*" (here *inqalaab angez jiddu johod*), as referred to above, is a confusing term. Its practical modes are many and they can be many. They will be according to the type and the nature of revolution required.

The revolution we want to bring needs not search for any new method as it has already occurred earlier. The noble and pure person (SAW) who brought about this revolution for the first time knew its nature, and today also this can be brought by following his method. The character of that pure person is also an ideal; that moral, piety, wisdom, justice; how any person can bring up those attributes of a powerful personality and grand humanity today? How now any person can bring such a complete and comprehensive revolution? In this sense it

was a miracle and will remain so till dooms day, but the sample left by that great personality has the quality of revolution the example of which has come into existence 1300 years before. The more this ideal will be followed and the more exactly it will be copied, the more revolutionary will be the results and they will be closure to the revolution which came first into being by the force of the original sample. In this sense it is an ideal till the end of the world. May it be twentieth century or fortieth, be it India, America or Russia, wherever or whenever you want you can bring about this kind of revolution provided that you work according to that ideal.

It is not required here to describe the details of the method which the prophet (SAW) used in the world of 1300 years before. We want to point out here that the idea of the "*Idara-e-Darul Islam*" was the result of a deep study of that pious ideal.

When the prophet (SAW) was given the responsibility of a prophet there was not a single Muslim on the surface of the earth. He presented his teachings before the world and slowly people started joining him in ones, twos and fours. Although they had faith stronger than mountain and had obedience of Islam which no body in the world could equal, but as they were few, surrounded within the unbelievers, helpless and weak, their arms were fatigued in fighting with their surroundings, and they could not change the conditions for which they and their guide and leader (may my mother and father give life for his cause) were trying hard. His majesty continued working hard for 13 years

and made a group of few people. After that Allah showed him another way i.e. to get out of the surroundings of unbelievers together with these brave men. Create an environment of Islam by collecting them together and make a homeland of Islam where its complete programme may be implemented. Establish a centre where collective power may develop among Muslims. Create a power house wherein all electrical power may be restored and then start spreading in a systematic manner so that every part of the earth may be enlightened. His migration to the clean and pure Medina had the same purpose. All Muslims scattered throughout the Arab land were commanded to migrate and concentrate at this centre. Here Islam was demonstrated by implementation. In this pious environment the whole group was trained for Islamic life so that every member of the group became a mobile sample of Islam. It was enough to see him to know what Islam is, and what is its purpose? They were so precisely decorated with the shade of Allah ﷺ (الشَّاءُ وَمَنْ أَحْسَنُ مِنْ اللَّهِ وَصِبْغَةُ) *(shade of Allah and who can have the shade better than that of Allah?)* (Al-Baqarah:138) that instead of taking others' shade, they would dye others in their own shade wherever they go. Such a great power of character was instilled into them that they might be won by none and whoever stood before them would be defeated. The aim and purpose of Islam was instilled in their veins so that it should be on the top in every condition of life and all other things of the world would have only secondary value. They were made able, by education and training both, to implement the same

programme of life wherever they go, change all the distorted conditions and mold them according to the programme of the Qur'an and *sunnah*.

It was a wonderful system whose every aspect requires deep and thoughtful study. The entire work in this system was divided into four big departments.

(1) To train a group of people in gaining deep understanding of religion and make them capable of teaching it and its commands in a better way.

لَئِنْ لَا تَفْتَرْ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لَّيَتَّقَهُوا فِي الدِّيَنِ وَلَيُنَذِّرُوا
قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ
(الْتَّابُّعُ: ١٢٢)

If a contingent from every expedition go forth to devote themselves to study in religion, and admonish the people when they return to them--- (al-Tauba: 122)

(2) To prepare some people engage whole of their life in establishing and spreading the Islamic scheme of activities. The nation is duty bound to make them care free from their daily requirement, but they should themselves be careless if there is any arrangement for their economic need or not, but they are bound by their own inclination of heart to keep engaged and tolerate all the difficulties in the job which is the only aim of their life.

وَلْتَكُنْ قِبْلَكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَنَهَا
عَنِ الْمُنْكَرِ
(آل عمران: ١٠٤)

Let there arise out of you a band of people inviting all that is good, enjoining what is right and forbidding what is wrong... (Aal-e- Imran: 104)

(3) Nourish the sentiment in whole of the nation that every member of the nation should consider his duty to make supreme the word of Allah as the main aim of his life. He may participate in the affairs of world but he should keep this aim of life always before him. A trade man in his trade, a peasant in his cultivation, a craftsman in his craft and a serviceman in his service should not forget it. He should always keep in mind that all these works are for livelihood but the life is for this objective. Whichever area of life he may work, he should follow the laws of Islam in discussions, actions, morals and dealings. Wherever there is contradiction in the world benefits and the principles of Islam he should kick away the benefit of the world and should not disgrace Islam by giving it up. Moreover, whatever time he could save from his personal business he should consume it in the service of Islam. Help those who have decided to consume entire life in the cause of Islam.

أَنْتُمْ خَيْرُ أُمَّةٍ أَخْرَجْتَ لِلنَّاسِ تَمَرِّدُنَ بِمَا يَعْرُوفُ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ
وَتُؤْمِنُونَ بِاللَّهِ
(آل عمران: ١١٠)

Yee are the best of people evolved for the mankind, enjoining what is right, forbidding from what is wrong and believe in Allah... (Aal-e-Imran: 110)

(4) The people from the external world should be provided chance to come in the homeland of Islam (*Darul Islam*), live there for some period of time and study the Words of Allah (The Qur'an) in an environment where the whole life is the practical and the live commentary of the Qur'an. They will understand the

Qur'an in this environment better than the environment of unbelief (*kufr*), and go back with deeper effect in their hearts.

وَإِنْ أَحَدٌ مِّنَ الْمُشْرِكِينَ إِنْ سَأَلَكُمْ فَأُجْزِهُمْ حَتَّىٰ يَسْمَعُ كَلْمَةَ اللَّهِ ثُمَّ أَبْرُدُهُمْ مَأْمَنَةً
(الْتَّوْبَةِ: ٦)

If one among pagans ask thee asylum, grant it to them, so that he may hear the word of Allah, and then escort him to where he can be secure... (al-Tauba: 6)

In this way the greatest guide of the world instilled within 8 years such a great energy in the power house of Medina that it illuminated all of a sudden the whole land of the Arab. Then it spread out of the Arab and enlightened the entire world. Now 1350 years have passed but that powerhouse is still rich in its treasure of energy. When after the period of Holy Caliphate, there was appeared much distortion in the Islamic system the Muslim sufis established monasteries (*khanqahain*) and followed the same way. But today the meaning of *Khanqah* has so downgraded that as soon as one listens to this word he thinks about a place where there is neither air nor light and the page of the calendar does not change for centuries. But in fact this *Khanqah* was the imitation of the same sample which the prophet (SAW) established in Medina. *Sufis* kept certain capable people for sometime in these monasteries aloof from the outer world and trained them to a high level and prepared them for the same job for which the great teacher (SAW) prepared his companions (RA).

Now those who want to bring forth the same

revolution should turn back to the same method. If we cannot go out of India to get free environment where a *Darul Islam* like Medina could be made, we should at least establish such training places where there should be purely Islamic environment and moral order, society, practical life, and Islam should be prominent in the surroundings with its spirit and body. Where, to consider anything right it is enough to say that this has been allowed or ordered by Allah and his messenger and being something wrong is accepted only on the claim that Allah and his messenger has disapproved or disliked it. Where there is no environment of revolt and disobedience and no non Islamic surroundings which have totally encompassed us today. Where at least this much of freedom should be available that we may let entry only to those external influences which are according to the spirit of Islam and we may prevent negative influences to comprehend our life and settle in our minds. Where we could have access to an environment to think like Muslims, develop the sight of a Muslim, could rear those Islamic qualities which are perishing in the poisonous climate of the house of *Kufr*. We could clean our life from those filths and pollutions which have taken entry to our thought because we have been reared in an environment of *Kufr*. We are often unconscious of these filths and even if we feel them the power of the environment proves to be so tyrant and possessing that we cannot save from them despite endeavors.

Such people should be collected in these types of

training centres who want to serve Islam with true heart, and here these people should be prepared for this service after getting correct training. Here the scheme of work should be like the scheme of the prophet (saw). The work should be divided, as he did, into four departments and in each department the efforts should be made to mold humanity according to the Islamic pattern.

(1) One department should consist of highly knowledgeable persons. Among them those who are skilled in religious knowledge should be made aware of western languages and modern sciences. Modern educated people should be taught Arabic and Islamic sciences. Then these people should develop high skill and insight in religion after studying the Qur'an and *sunnah*. Then they should be divided into groups. Each group should deal with one discipline of knowledge and arrange in it the Islamic theories and principles in modern way, try to understand the new problems of life and solve them according to the principles of Islam. Drive out the western viewpoints which have taken entry into the foundations of disciplines and recast them according to the Islamic point of view. Create by its research a pure literature which may have the power of bringing mental revolution according to Islam.

(2) In the second department, good Islamic workers should be trained to serve Islam. These people should have pure moral, sound character, enthusiasm, intention of scarifying everything for their aim, organized in the form of a great revolutionary party, having simple life,

hard working, well organized and having the character of a sound Muslim. This party should stand with new social order and a civilization on Islamic principles, and attain highest power by presenting its programme before the people and finally take the government in its hands to change the tyrannical order into the order of justice.

(3) Third department should keep those people who want to go back after getting a little training. They should be left after providing correct knowledge and training and allowed to live wherever they want but like a Muslim and influence others instead of taking influence from other people. They should be firm in principles, strong in beliefs and not passing an aimless life. They should always keep an aim before them. Earn livelihood by pious means and be always ready to help those who are engaged according to the department no.2. They should help them financially as well as actively and wherever they live they should prepare the environment in favour of the revolutionary party.

(4) Fourth department should serve those Muslims and non Muslims who temporarily want to visit the department to gain some knowledge or to study the life therein. They should be provided all kinds of facilities so that they may go back with a good and deep impression of Islam on their minds and hearts.

This is a summary scheme of the system which is a necessary beginning in our view to bring forth Islamic revolution. Its success wholly depends upon its similarity in spirit and essence with the exemplary system of the

holy Medina established by the prophet (saw).

Similarity with the holy Medina should not be understood in the sense that we want to simulate with the apparent structures, give up the present standard of world civilization and go back to the civilizational level of Arabia that was 1300 years before. This interpretation of the obedience of prophet and his companions is altogether wrong and majority of our religious people commit the same mistake. For them the obedience of the elders is the name of exactly imitating them in dress, food, households, and keeping their civilization preserved in fossilized form till dooms day. We should keep our eyes closed to the changes occurring in the outside world and draw a boundary around us without permitting entry to the dynamism of the time and revolutions of the period. This concept of obedience comprehending the minds of religious Muslims for the centuries of stagnation era is in fact quite contradictory to the spirit of Islam. Islam never teaches that we should live as archives and make our life the historical drama of ancient civilization. It does not teach us monasticism and antiquity. It does not aim at creating a nation in the world which should stop change and development but in contrast it wants to develop a nation which should try to turn the change and development from bad directions towards right paths. It does not give structure but equips us with spirit and soul and demands that as many as structures come into existence till the end of the world with changing time and space, we should blow the same

soul in them. This is our mission as a Muslim in the world. We have been made "the best nation" (*khair-e-ummat*) not for becoming attaches and rear guards of those who step forward in the way of development. Our status is that of a leader and guide, created to become fighters on the front and the secret of our being "the best nation" is hidden in أُخْرَجْتُ لِلنَّاسِ "ukhrijat linnaas" (you have been raised for mankind).

Real example of the prophet (saw) and his companions which we should follow is that they completely served the purpose of establishing the vicegerency of God in the earth by using the laws of nature according to the laws of the shari'ah. They blew the soul of Islamic culture in the structure of civilization that was present in their period. The natural powers which were in the grip of man in that period they made them all the servants of this culture. Whatever resources of dominance and development the civilization had provided, they went ahead of the pagans and the idol worshipers in utilizing them so that the culture of the caretakers of God's vicegerency should succeed in competition with the culture of the rebels of God. This was taught to them by God in His book وَاعِدُوكُمْ مَا اسْتَطَعْتُمْ (*and keep ready for them the power that you can*). It was taught to them that a Muslim has a right more than an unbeliever of making use of the powers created by God. More than that, the true right on them goes to Muslims. Hence the correct following of the prophet and his companions is that we should try to serve the Islamic

culture by using resources produced as a result of civilizational growth and investigations of natural laws as it was done in the first period. Filth and dirt is not there in these resources but it is there in the culture of unbelief that is growing through these resources. Radio is not evil as such. Evil is that culture which makes the director of radio programmes the superintendant of pleasure seekers or the announcer of falsehood and deception. Aeroplane is not evil but it is the culture that uses the angel of air according to the devils instruction instead of the law of God. Cinema in itself is not dirty, dirty is that culture which is using this facility of God in spreading indecent and shamelessness. And this evil culture is developing only because the power of all the inventions bestowed upon man by God is being used in its growth. Now if we want to fulfill our duty of developing the culture by which God is pleased we should also use these powerful facilities. These powers are like the sword. Whoever uses these powers will succeed; aims may either be bad or good. If a person having good aim keeps sitting with it and does not use sword is mistaken by himself, and he will be punished for the mistake because the habit (*sunnah*) of God in this world of causes cannot be changed for any one.

After this explanation it becomes clear that the movement I am presenting is neither reactionary nor evolutionary in the sense of material growth alone. The centre of training in my view has no example in Grokul Kangri, Sattyā Grah Ashram, Shanti Niketan or Dayal

Bagh. Similarly the revolutionary party that I have in my mind is neither like the Fascist movement of Italy nor the National Socialist Party of Germany. The only example of this is there in Medina, the City of the Messenger and the Party of Allah established by the Arabian Messenger (SAW).

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